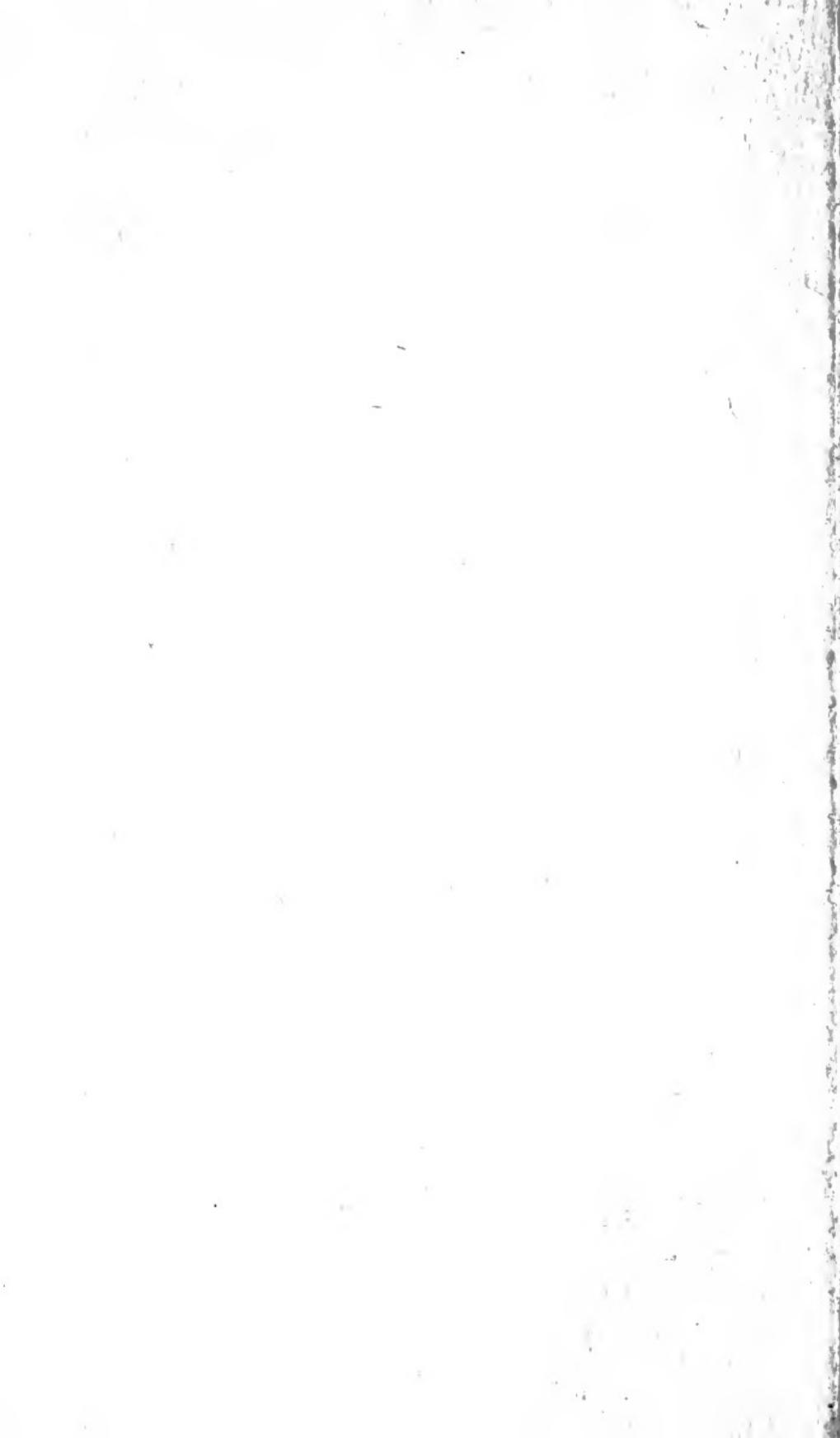


Vault 8-3 Left
Book #54



Tho: Lawrence his Book 1761



Signaculum Mundi Pythagoricum



| | | | | |
|-----|--------------|---------|----------|---------|
| 3 | <i>Ignis</i> | 5 | Procellæ | 2 |
| LIS | Inane: | Tenebræ | Abijs | VIGNIS. |
| NA | CHA | O S | | |

IEHOVA HECIT OMNIA EX Nihil

EGIT NIK GLORIA ET HONOR SIE EIS

A
Philosophicall Epitaph
in Hieroglyphicall
Figures
with Explanation

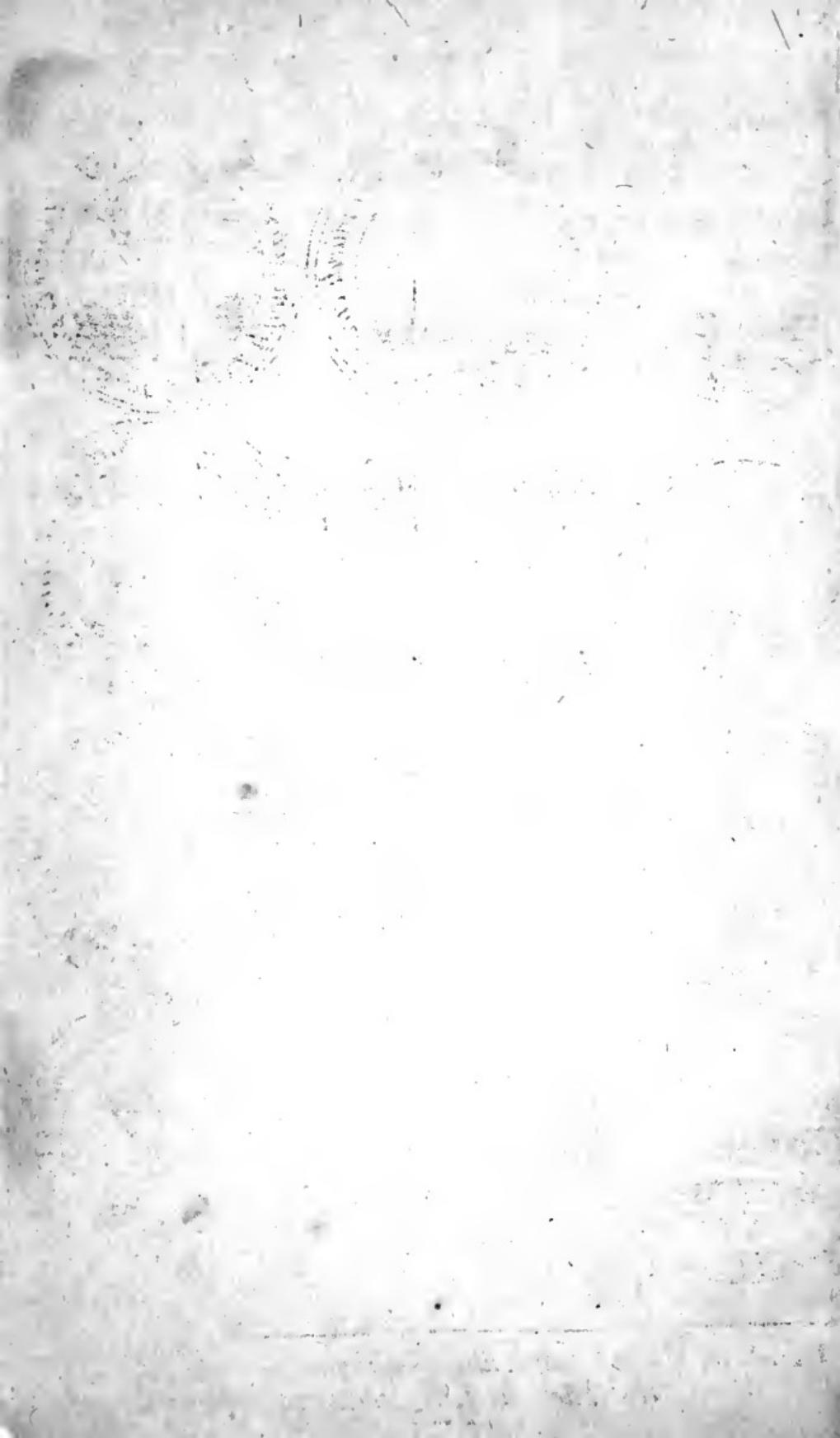
Briefe of y^e golden Calf
(the worldes Idoll)
Glaubers golden Ais
well maneged
Jehicr the three Principles
or Originall of all
things

Published by WC Esq;
with a Catalogue of Chymicall
Booke



London Printed for William Cooper att the
Pelican in Little Britam.

1673



T H E
Philosophical Epitaph of W. C. Esquire.

For a *Memento Mori* on his Tomb-stone.

VVith Three Hieroglyphical Scutcheons, and their Philosophical Motto's, and Explanation; with the philosophical Mercury, Nature of Seed, and Life, and Growth of Metals; And a Discovery of the Immortal Liquor *Alchabeft*. The Salt of *Tartar* volatized, and other *Elixirs*, with their Differences.

A L S O,

A Brief of the Golden Calf (the Worlds Idol.) Discovering the rarest Miracle in Nature, how by the smallest proportion of the Philosophers-Stone a great piece of common Lead was totally transmuted into the purest transplendent Gold at the *Hague* 1666. by Jo. Fr. Helvetius

A N D,

The GOLDEN ASS well managed, and Midas restor'd to Reason; Or, A new Chymical Light, Demonstrating to the blind world that good Gold may be found as well in Cold as Hot Regions, and be profitably extracted out of Sand, Stones, Gravel, and Flints, &c. to be wrought by all sorts of People. Written by Jo. Rod. Glauber.

W I T H

J E H I O R. [*Aurora Sapientie*,] Or, the Day-dawning or Light of Wisdom, containing the Three Principles or Original of all things; whereby are discovered the Great and many Mysteries in God, Nature, and the Elements, hitherto hid, now revealed.

All Published by W. C. Esquire.

With a Catalogue of Chymical Books.

London, Printed by T. R. and N.T. for William Cooper, at the Pelican in Little Britain, Anno Dom. 1673.

卷之三

卷之二

A brief history of the Geology of the White Hills, by John E. Babbitt.

18

W.M. BISHOP, FOUNDER OF THE BISHOP'S COLLEGE AT
MADRAS, DIED ON APRIL 10, 1886, AGED 75 YEARS.
He was born at Madras on April 10, 1811, and educated at the local
university. He was a member of the Madras Legislative Council
from 1843 to 1853, and was a member of the Indian National
Congress from 1880 to 1886. He was a member of the Indian
National Congress from 1880 to 1886.

二十一

AN APPENDIX TO THE

The following is a list of the County Commissioners of each County in the State.

THE

PHILOSOPHICAL

Epitaph

OF VV. C. ESQUIRE,

FOR A

M E M E N T O M O R I

ON THE

Philosophers (Tomb) Stone.

With three Hieroglyphical Scutcheons displaying
Minervas, and *Hermes* Birds, and *Apollos*
Birds of Paradice in Philosophical
Mottoes and Sentences, with
their Explication.

With a Perfect Discovery of the Immortal Liquor
Alchahest, or *Macchabean Fire*, and of the Volatized
Salt of *Tartar*, or *Samech*, and of other
Elixirs, with their differences and properties.

L O N D O N ,

Printed by T. R. and N. T. for Will. Cooper, at the Pelican
in Little Britain.

103



To the Honourable
ROBERT BOYL, Esq; and his
Eminently Noble & Accomplisht.

Honourable Sir,

I don't think
THe Translation of Helvetius
his Golden Calf here an-
next, being Licenced and en-
tered in order to the Prin-
ting thereof, in Sept. 1668. Another
since took advantage to Print and Publish
the same, little different ; That without
prejudice to the Translator we might say
with Virgil,

—Hos ego versiculos, &c,

We beat the Bush, but others caught
the Hare,

So Lambs do bear their Fleece, which
others share.

So Bees make Honey, and Birds build
their Nests,

And Lands yeilds others Profit
plough'd with Beasts.

*Nevertheless it hath brought advantage to
the Reader, for I have since exceedingly
abbreviated my former Translation with
the Epistles, &c. not diminishing sense or
matter, and have adjoyned my own Philo-
sophical Figured Epitaph, with Alcha-
hest, Elixis, Samech, and their explana-
tions, then also to be Printed, which I de-
dicated to my worthy Friend Elias Ash-
mole, Esq; But I have now further addea
Pythagoras Metaphysical Figure, with a
most excellent, brief, and rare piece of an
unknown Author, called, The Dawning
of Wisdom; as also the new Chymical
Light of Glauber, wherein I have mana-
ged Mydas his Golden Ass, so as to make
him*

him serviceable to all this Nation, to bear
their burthens, bringing him with these
new Lights and Treasures here before your
judicious view, as to a great Mecenas
and strict examiner of Learning; hoping
by the dawning or clear light of Wisdom,
you will judge both this Ass and Calf to be
without all Ignomy and Scandal, having
a faculty to speak as well for themselves,
and their Innocency, as Ba-Lambs. Nay,
to be Phylosophically learned, and as rich-
ly Laden, as those formerly sent with rich
Presents, to Patriarchs or Princes, being
plentifully stored with Gold, and other ri-
cher, miraculous, and inexhaustible Treas-
ures. : My Presumption for these Names
I hope will be pardoned, being Philosophi-
cal terms; and though such their Lading
may be sufficiently stored in your Treasur-
ies, and might seem boldness to be sent
from so mean an Artist, yet suffer me to
present them to the world, (though but as
an Echo or Vibrating Glass) to re-double
the sound, and reflect the Beams of your

Virtues and Learning abroad, Famous already by your own works and worth.
confess Honourable Sir, This my Dedica-
tion, as a stranger, is especially grounded
on the Fame of your Goodness, and Commu-
nicative Charity, the Truest and Noblest
Badges of Honour, which if so, will now
pardon me. But I stop here, taking off the
imputation of base self ends, or flattery, by
my concealment, with Diogenes his re-
cess of Privacy, But remain

Your Honours well wishing

April 1. 1671. and humble Servant,

W. C. Or twice five Hundred.

L'aurum Amice eligis Rus.

TO



TO HIS

Worthy, and much Honour'd
Friend,

ELIAS ASHMOLE Esq;

One of the Kings Majesties He-
raulds at Arms, and Comp-
troller of the Excises
through all England.

Honoured Sir,

Having but barely, though
faithfully Translated this
Helvetius, treating of the
most rare and experimen-
tal Transmutation of Metals; I thought
it

it not fit to make any Dedication, but seeing I have adjoyned my own *Epitaph*, with several Scutcheons, Mottos, and Explanations, with *Pythagoras* his *General Figure*, Blazoning Philosophical Herauldry, and also the *Alchabest*, *Samech*' with other *Elixirs*, &c. I consulted it was very proper to present the same to your Judicious view, whose abilities might challenge the same, especially since I received some civilities from you, of a little like Nature, in the small intermission of my Long troubles, 1662. Likewise being an Englishman, whose Patronage in general you seem to avouch by those Worthy Collections of English Philosophick Chymical Authors, formerly published by you. I know you have another Coat of Arms for my Paternal Family, in your Heraulds Office, which would suit with the said Epitaph, if it were only as it is also intended for a plain Sculpture to be upon my Grave Stone: Yet such Scutcheons had not been

been so proper for this place, these being chiefly here intended for the Philosophers Stone, agreeing with my said Epitaph, in the Elements, Principles, and whole perfection thereof, excellently manifested by our late English *Phænix*, or *Elias Artisto Anonymon*, in his Book of *The open entrance to the shut Pallace of the King*. Now some perchance may think it incongruous for any man to publish his own Epitaph, or annex any such Novel Scutcheons. Yet since they and their Explanations are Philosophick (and the Philosophers Patrons are Truth and Reason, which should govern all sorts of men) I was the more confident of allowance and approbation. And indeed Sir, I may affirm, they were made in a Living Grave, 1652. From whence I never thought to come forth no more, then probably *Jonas* might in the Whales Belly, *Daniel* in the Lyons Den, or the three Children in the Fiery Furnace, Being grievously oppressed and clowded

ded in my long Troubles, and since as little regarded. Wherefore I hope these may be better excused, especially, if it may tend to Gods Glory; as I hope it will by a continual warning, or (*Memento Mori*) to the Reader for his souls health, though he want the Philosophick spectacles to understand the sense more perfectly. However Sir, give me leave to tender you these small Reliques of my obsequious obsequy, as Burnt Offerings, Reviving and describing *Aarons Calf* ground to dust by *Moses*, with *Helvetius* his Golden Calf, burnt to a stone or Pouder, by the Teutonic *Elias Artista*, and I wish you might prove another *Elias* (as your name imports) in this Fiery Chariot, or Transfiguration for the benefit of this our English nation, and of the whole world, to glorifie him who is the giver of all good things. And although (as if dead) I should remain unknown in the Whales Belly, on *Jobs Dunghil*, or *Diogenes* his Tub, Yet entertain

ertain these (as your own worth deserves and requires) with a Noble mind not regarding the weakness or misfortunes of the giver, which will the more illustrate your virtues, and oblige,

Worthy Sir,

Your faithful Friend,

and humble Servant,

July 16.

1668.

W. C. Or twice five Hundred.

Laurum Amice Eligis Rus.

The



THE AUTHOR'S EPISTLE To the Courteous and Well minded READER.

Reader,
I Thought not of publishing this my Epitaph, or Hieroglyphical Figur'd Scutcheons, farther then my Grave Stone, being in a Living Grave, and in despair of Life, when I made them ; but since Almighty God hath gratiouly exended the Thread of my Life, and providentially put these adjoyned Treatises for my Task before I dyed ; and being earnestly entreated by a Friend to publish and explain them, I thoughts good to offer my mean Mite to the World, so that thou mayest not only see and read an Enigma in these my Scutcheons and Epitaph, but have me thy Adybus to unfold them. Where also I have set forth the Philosophers Stone, and shewed the Causes and manner of Multiplication of Life and Seed, and given thee as an Overplus, a clear relish of the Alchahest, and Salt of Tartar volatized, with other Elixirs, and Philosophick Medicines, &c. in 5 small succinct Chapters, to put thee one step forward in this knowledge, if thou wantst my help, or if beyond me to shame thy back

The Authors Epistle.

ckwardness of employing thy Talent to Usury, and profit thy neighbour. And I wish all men would rather study substance and matter with Laconick-Brevity and plainness their writings, than prolix Puff-pasted Eloquence, and Tendent; that so our Life might be improved in sound knowledge and virtue; and God receive all Praise and honour, to whom it is Eternally due. Now to this my short Epitaph with Explanation, I have added Pythagoras his Metapayfical Philosophick Figure, and have adjoyned Ibbreviated notes of Helverius his Golden Calf, and Glau-ers new Chymical Light, Treating of the rarest Trans- mutations and Miracles of Nature; and likewise of un- heard of Extractions of Gold and Silver (and something better) out of all Sands, and out of the very Stones of the Streets, for the Relief of all men. Proceeding from a true desire to be

Jan. 10,
1670.

Thy Christian Friend and Servant,

W. C. For twice five Hundred.

L^o Aurum Amice eligis Rus.

Improving the Quality of Training

W. D. & J. C. DAWING 1033

ackwardness of employing thy Talent to Vury, and profit
f thy neighbour. And I wish all men would rather study
ubstance and matter with Laconick Brevity and plainn.
in their writings, then Prolix Puff-pasted Eloquence,
ostentation; that so our Life might be improved in or an
Knowledge and virtue, and God receive all Praise and
Honour, to whom it is Eternally due. Now to this my
hort Epitaph with Explanation, I have added Pythagoras
is Metaphysical Philosephick Figure, and have adjoyned
Abbreviated notes of Helvetius his Golden Calf, and Gla-
ders new Chymical Light, Treating of the Rarest Trans-
mutations and Miracles of Nature; and likewise a
word of Extractions of Gold and Silver (and somet. in
better) out of all Sands, and out of the very Stones of the
Streets, for the Relief of all men. Proceeding from a true
desire to be

Jan. 10.
1670.

Thy Christian friend an Socian.

W. C. For twice five

L' Auram Amice eligis Rhs.

EPITAPHIUM factum per W.C.

MInante per ICULO GranDe.

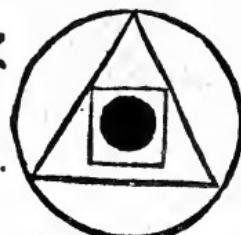
Scutum; q; affixis patefaciens Avem Minervæ, Hermeti,
& Apollinis Avem Paradici.

In his HyeroglyphyCIS nVMerandi FIGVrIs.

Bubo Minervæ
inter ramos
Hæderæ.
Creatio,
Chaos,
Corruption.



Mercurius
Sal



Anser Herme-
Dæ-
genis five-
Pul-
lus in sole
assatus.
Generatio.
Mortificatio.
Vivificatio.

Mundo lassatus tandem ॐ iveni
Hunc nidum ad me in terra reficiendum
Nudus sum nec tamen sencio frigus
Alo hoc pridem quod me nutritivit,
Quieteq; hoc fruor loco,
Cum Amicis meis, Consanguineis,
Ne Plores igitur, Fugato Timorem,
Aut Pulvis lachrymas hic sicce tuis,
Est Anima in cælis, in requie, cum San-
ctæ laudes Angeli sine fine cantant (Etis
Olida sed mortalitatis hæc

Parum bic Fermentant dum perfecte
Putrefcant, netideq; purgentur, & tan-
dem,
cum Spiritu & Anima Rediviva Re-
surgant.
Clangore Buccinæ quæ juncta lucebunt,
Eruntq; Divina, Spiritualia, & Fixa
uti Christus, Semperq; manebunt unum
Quæ Tria sic facta unum Bis V. C.
Restat.

Apollinis Avis
Paradisi, Phœ-
nix, Icarus, vel
Aquila excelsa

Sul-



W. C.

phur.

Regeneratio.
Redemptio,
Glorificatio

Nemo ante obitum felix.

Est in Mercurio quicquid quærunt Sapientes,

Si Fixum solvas faciasq; volare solutum,
Et volucrem figas, facient te vivere tutum
Solve Coagula, Fige.

Dum Fixum Figit, Tinsum fusibile Tingit.

Si pariat ventum, valet Auri pondera Centum,
Ventus ubi vult spirat. Capiat qui capere potest.
L'Aurum amice eligis, Rus.

An EPITAPH made by W. C.

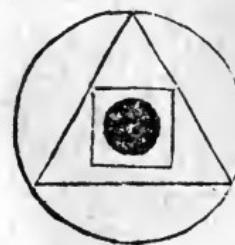
CLoWDeD by threatnIng DISasters.

With Scutcheons annexed displaying Minerva's and
Hermes Birds, And Apollo's Bird of Paradice,
In HierogLiphICK NVMbers and In FIGVres.

Minerva's
owl in an
eater, rea-
tion, rado-
ruption.



Salt.



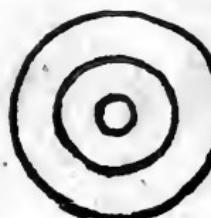
Mercury

Hermogenes,
Goose or
Pullet roast-
ed in the
Sun.
Generation,
Mortification,
Vivification

W'r'd of the World, at last
found his Nest to rest me in the Ground;
I'm naked, yet I feel no cold,
eed that, tht it had fed me of o'l'd,
nd quietly enjoy this Place,
ith Friends about of my own race
cep not then here, but banish fears,
r let this dust dry up your tears (peace)
y Soul's in Heaven with Saints in
here Angels sing and never cease.

These grounds of Mans Mort'ly,
Rests here a while, till perfectly
Putrify'd, purg'd, cleans'd, and at last
Reviv'd with Soul and Spirit by blast
Of Trumpet which being join'd shall
And be spiritual fixt, Divine, (shine,
Like Christ; and One for ever be
V. C.

Apollo's Bird
Paradice,
Phoenix, Icarus
or lofty Eagle.



Sul-

W. C.
phur.

Regeneration,
Redemption,
Glorification,

No Man's happy before his Death.

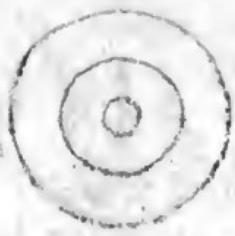
MerCVry's BIrth's best after's Death,
MerCVrI's LIfe vv as pVrg'D by strIfe.

All's in Mercury that the wise men seek.

If thou dissolv'st the Fixt, and mak'st it fly,
And mak'st the flying fixt, live safe thereby.
Dissolve, Congeal, and Fix, which being fixt will fix,
And so being fusibly Ting'd, will Tinge, and Mix..

If Wind be made of Gold, 'Tis worth a hundred fold.
The Wind blow th where it list th Receiv't they that can.

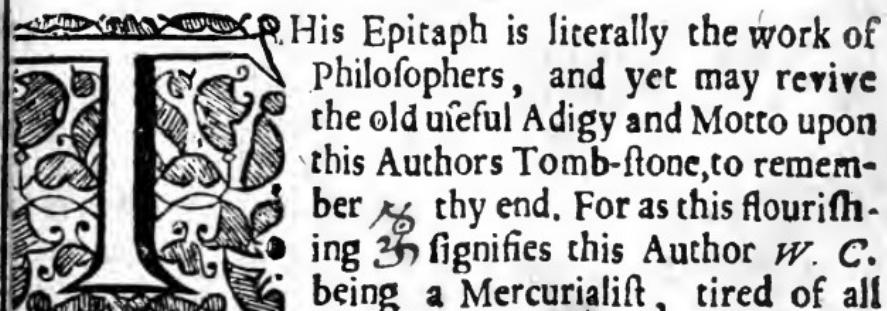
Laurum Amice Eligis, Russ.





C H A P. I.

plain and full explanation of the afore-said Epitaph, Scutcheons and Motto's of W. C. As well for the Philosophers Stone as his own Tomb-stone.

 His Epitaph is literally the work of Philosophers, and yet may revive the old useful Adagy and Motto upon this Authors Tomb-stone, to remember thy end. For as this flourishing Σ signifies this Author *W. C.* being a Mercurialist, tired of all worldly Inquinaments. So it illustrates all the Planets and their Mercury, and the universal Spirit and Mercury of the World, and the specificks Nature; and no less, the true Mercury of Philosophers this work: free from all filthy corruptions well fitted, and put naked without Garb, or any strange thing into Glass, and private Philosophical Nest or Vessel, (as into Grave and Coffin) with constant vapourous heat for Purification, and its true preparation, rectification, and perdition; orderly through its progreſſion of Colours, till come to the true Sulphur of Philosophers, which interim, makes good that Philosophick saying,

*I st iter ad Cœlum, sed me gravis impedit Aer,
Et me perfudit, qui me cito deserit humor.*

*Huic mihi sunt Lachrymæ, sed non est causa doloris, &c.
Englighed thus,*

It tends to Heaven, but the gross Air hinders,
And moisture falne quickly turns to Cinders.

Hence comes these Tears, though there's no cause of grie
For they but nourish, th' Earth gave them relief.
And though Worms feed upon my Carkass here,
My Soul's in Heaven with my Saviour Dear.

Thus it may appear double you see, or one in two
Male and Female, Superior and inferiour, Gross and Sub
til, Cœlestial and Terrestrial, Sulphur and Mercury, Water
and Earth, Corruptible and Incorruptible, or Spiritual. An
so the parts also are three, Body, Soul, and Spirit; Sal, Su
phur, and Mercury; ♂. ♀ Calx, Ferment and Tit
ture; and the very Mercury may be termed threefold
preparing, prepared, and essential, and according to Ri
ley, and Raimund, calcining, reviving, and essentia
So likewise it may be termed four; for the Water
and Earth which are two visible Elements, comprehen
Fire and Air, which are the four Elements, which are
turned inside outward, whereby they shew their effect
and properties. Thus Terra; Stat. unda Lavat, p
Purgat, Spiritus intrat. The Earth fastens, Mo
washeth, Fire purgeth, and Spirit enters. In and for which
also there are four Fires used, Natural, against Natur
Innatural, and Elemental; all which, at the last will make
a fifth Essence; and so by a perfect Ternary Quadra
and Quintessential Process, from one, two, three, four
and five. It returns again into one most perfect spiritu
substance, and so is Reunited, and raised to a perfect Cir
cular Centre, a fixt fusible and incorruptible Medicine
make the true Elixir of Philosophers; opening and sha
ti

ing at pleasure, giving the Keys of happiness to all that shall enjoy it, to enter to a Kingdom of Health, Wealth, and Honour, and shutting out all ignorant dark Bodies, and Spirits. Thus then at last this Medicine may obtain the name and number, intimated by *W. C.* which as it is his Authors name, who is but one in Person, and in Figures, twice five hundred ; so is the Medicine but one in substance, and in virtue twice five hundred, or a thousand For this cause the *Jews* thought Christ to be *John Baptist*, risen from the Dead, and therefore did such mighty works. *And this we know* (saith St. Paul) *that such as he is, such like shall we be at the Resurrection*, if we have his Spirit, and follow him in pious Obedience, Patience, and Humility. So that in this Epitaph, as well as by the said Scutchions and Motto's, is plainly set forth the divine and natural stone of the Wise-men, with their Sulphur and Mercury; though to be understood with a grain of Salt ; and likewise the Moral, Natural, and mortal fate of Man. The whole Art therefore of this Philosophy, is to begin where Nature ends, and to take what you find most ready and perfect in Nature, and that which is nearest of kin; and intirely separate the Heterogeneal gross parts, and congregate the Homogeneal, make them Essential, and separate the Elements, kill the Quick, and quicken the Dead, and Circulate, Fix, and Ferment all to the highest degree of Exaltation, and Philosophical Sublimation and Perfection. As *Ripley* saith, Kill the Quick, and to the Dead give Life; Make Trinity one without any Strife. Thus opening and shutting by Ixions Wheel, in heavenly mansion, both in a natural and artificial vessel, till it come to the greatest perfection and number, if not Infinite. And now note, though most Philosophers in their *Confirings*, have concealed their true privy Mercury, Fire, Vessel, Time and Bath. Yet here thou maist easily find all the Secret; If God have ordained thee to be helpful

towards the Redemption of his poor Creatures, groaning under their burdens of Oppressions and Mortality.

Now as this Epitaph doth thus set forth the true Elixir of Philosophers, and mans Mortality ; so likewise these Scutcheons or Hyeroglifical Figures you see do the same in the honourable Pedegree of the Philosophick true Medicine, or Golden-fleece, as well for the Life and Health of mans Body as Metalls, both in the Elements and Principles of the said Elixir, and in its Cœlestial and Terrestrial parts, proceeding from their *Saline Chaos*, or first mercurial matter, and their glorified Sulphur to their Cœlestial Sphears of Multiplication, Fermentation, and Projection ; and so they and their Motto's agree sincerely, with all the Philosophick sayings and intentions ; namely thus, Some Philosophers would have it one thing, and affirm, that the Salt of Metals is the Philosophers Stone ; Others say, all in Mercury that the Wise-men seek ; and again, others do teach, that the whole Art depends in and upon the true preparation of their Sulphur, as being the most perfect of the three principles, whose Orbs must be thrice turned about, as in my three Figures and Cœlestia Wheels : and some would have it one thing, comprising the nature of two, as a Hermophradite or Embrio moreover, some would have it absolutely two things, a Male and Female, Fire and Water, or Water and Earth Sulphur and Mercury, or Heaven and Earth. Some likewise would have it consist of three, Salt Sulphur, and Mercu y ☽. & ♀. Body, Soul, and Spirit ; Others would have it the four Elements, and say, the Conversion o them is the whole work. And some again would hav it a fifth Essence and Quintessential Spiritual Body ; and say their Mastery and Mistery consists in these five numbers, 1, 2, 3, 4, & 5. as in my said Epitaph an Circular Scutcheons appear, thus comprehended, in and by the Chaos and Products.

The Chaos in th' Excentrick Centre still,
 Hath death's Heads Ternary, Crows or owly Bill.
 Whose square Face, under Times confused Glass,
 Of Fire and Water, six days Angles pass,
 Within the Spiny Bush, Expansion till,
 A Sabatean Rest makes all stand still.

After each Colour fram'd to th' owners praise,
 Then all things multiply to the end of days.

The two in number, are but one in kind,
 And four in Nature, three in one do bind.

And then the Quintessence wheels thrice in'ts Sphear,
 To conquer all the Mortals every where;

Which Waters thus takes name from Icarus, the lofty Eagle's Son,
 and Dedalus Philosophers true Sulphur and Mercury their unctuous
 Tincture; and their water Dry.

The Owl appears in darkness, Yellowish Red,
 And white are seen upon the Gooses Head.
 The Bird of Paradise, and Phoenix fly,
 Which Starry brightness in th' Adepts Skye;
 Through Milkie Paths up to the Moon and Sun,
 To multiply till the Adept have done.

Then each that's worthy, come and Feast you here,
 With Apollo, Hermes, and Minervah's Bear:
 For here is Nectar, and Ambrosia still,
 Under these Hyeroglyphicks take your fill.

All which nevertheless, I acknowledge is really but one
 onely thing, or Essence in the Root, viz. the Philoso-
 phers ♀, although out of two or three particulars, or
 more in kind; and one operation of several parts, as in
 my said Epitaph, and Circular Figures comprised: Nay

indeed may be but one onely particular thing, and on continued simple and single operation, when duely prepared, and superfluities removed. But if one onely thing be taken, then it is divided into several parts ; or if several things be taken, they are brought to one and so may it be said of the Operation, which all being but one, the Philosophers nevertheless are pleased to distinguish it by its several Progressions, Colours, and Properties, intimated by, and within the said three figured Circles and their Titles ; all agreeing with this old *Anygma* of *Vitriol*, which being in many of the Metallick kind, is and hath but one thing or substance ; and although but one, yet may be opened, divided, and have several parts ; and being done, be brought to one again in one single and simple operation of Nature ; Thus,

| | | | | |
|--|-----------|-----------|-----------|-----------|
| <i>V.</i> | <i>I.</i> | <i>T.</i> | <i>R.</i> | <i>I.</i> |
| <i>Visitabis Interiora Terre, Rectificando Invenies,</i> | | | | |
| <i>O.</i> | <i>L.</i> | <i>V.</i> | <i>M.</i> | |
| <i>Occultum Lapidem, Veram Medicinam.</i> | | | | |

Visit the interiours of Earth, Rectifying,
And you shall find the hid Stone, and true Medicine.

And like it, agreeing with this work of *Palyngenius*,
which hath two.

Hunc fuvinem Arcadium, Insidum nimirumq; fugacem,
Prendite, & immersum stygiis occidite Lympsis;
Post Hiales Gremio impositum Deus excipiat, Quem
Lennia Terra colit sublatumq; in Cruce figat.
Tunc sepelite utero in calido & dissolvite putrem,
Cujus stillantes artus de corpore nostro.
Spiritus egrediens penetrabit, & ordine mira,
Paulatim extinctam nigris revocabit ab umbris.

Aurata

*Turata indutum Clamyden Argentog; nitentem,
Projicite hunc demum in prunas Renovabiter alter,
Ut Phœnix, & qua tangit perfecta relinquit,
Corpora, Naturæ leges & fædera vincens,
Mutabit species, paupertatemq; fugabit.*

Englished thus,

Take this Arcadian slippery Lad, who's apt to fly,
And in the Glittering Stygian Lake, drown'd let him dye;
When His juices in his breast, God saves him from los,
Whom Lemnian Earth doth nourish, lift up fix t'a Cross,
Then in a warm Cave buried, dissolve what's Rotten,
From whose Synews, drops of this our Body's gotten.
spirits will Pierce, and orderly from shades bring out,
This Offspring cloth'd with Gold and Silver round about.
At length project this on live Coals, and you'll soon see,
Another (Phœnix like) thereby renew'd so be;
Which with its onely touch, perfects all Bodies here,
Past the strict bond, and laws of Natures Sphear;
And will change the Species to a higher degree,
Whereby all Grief may cease, and Poverty shall flee.

And yet understand me rightly concerning the said work, and matter of Philosophers; that Gold for certain is the principle of Gold-making powder, (be it in what subject or appearance it will) even as Fire is the principle of Firing: For nothing can give what it hath not. In Auro, semina sunt Auri. As Augurellus and others testify. In Gold, is the seed of Gold. And even the same may be said of Lune, when 'tis a Masculine. And their Mercury is the ground of both, and contains all three; and is the Earth, in which it is sown, and from whence it takes its original, and is of their own Nature. But this must be living Gold or Silver, and not the common Gold or Silver, which are Dead; or the common fowl Quick silver. And indeed these are more universal,

cheap, common, and easie to be had, then most men even some Philosophers do think: which caused Ingenious, and Learned *Taulodanus* to write against the Subject of that worthy old Philosopher *Braceſcus*, though both true Philosophers, and their several Subjects true; and this made *Clavens* in his *Chrysopœia*, and *Argyropeia* to doubt of some of *Lullie's* Processes; For these Principles are to be found in one Subject, and in divers having Golden Nature, as *Dunſtan*, *Arnold*, *Guido*, *Ripley*, *Raimund*, *Glauber*, and others do testifie; and more ways are to the Wood then one: For out of every one of any particular Metallick or Mineral Species, may by due Philosophick preparation, be extracted the Subject of the Philosophers Stone; and every Chymical work called particular may by purification, good preparation & fusible fixation, volatilisation, and exaltation, be made a universal work for Multiplication: Nay out of every Element, and Principle of and in Nature; and almost every abject thing whatsoever, may be extracted a Sulphurous, *Sol*, *Luna* or *Mercury*, enlivened for the Philosophers work. And St. *Devogius* affirms, that the said first matter of Philosophers, is easier to be touched with the hand, then discerned or found by subtlety of Wit, or Sophistick imaginations, and saith, he told it & the Process literally to some who nevertheless had not confidence therein, for the meanness of the same, and therefore left it without trial. And certainly the Antecedent and Primordial *Ens Auri* is in every Element and Principle; the which are never so simple, but out of each the other may be extracted; and we may observe a kind of demonstration hereof by our Mother Earth, who brings forth all things: For taking any good and fit Earth, extract all the Stones, Roots, Salt peter, and whatsoever else is included, and being the left open to the Air for some time in a convenient place it will not only of its self be impregnated again with new

salt Peter, Vegetables, Stones, Mettals and Minerals; but also with Animals, and those very Stones, &c. shall hold a Sulphurous Gold and Mercury, fit for a Philosopher to work upon, and to make a fit Medicine for any of the three Kingdoms of Nature, and this being after specified with a fit Metallick, shall perfect the impure Mettals, to *Sol*, and *Lune*; and 'tis strange that salt Peter, a Mineral in the Earth, should have its root and Quarry in the Air. And verily every thing brought to such likeness in perfection of Elements, and the three Principles, as to be Quintessential and fixt, are in community of substance with the principles of Mettals, and are in a manner universal, and may help to make the Stone for Transmutation of Mettals, as well as for the health of Men, &c. For the community of matter of all things, is in *Sal*, *Sulphur*, and *Mercury*, and the purity of the four Elements in pure Water, and pure Earth, brought to a Quintessential essence, and so are in community of substance with Mettals, and will be of equal nature with their principles, namely, in *Sal*, *Sulphur*, and *Mercury*; For the matters and principles of Generation, are in *Sal*, *Sulphur*, and *Mercury*, and these may as well be had by Art, above the Earth, as by Nature in the Mines, and so may be brought to a fixt Sulphur of Nature, which is as good in Earth for the work as may be; for *Guido* saith of the Earth, it is no matter so it be fixed. and *Raimund* saith, nought is required in this Art for transmutation, but pure Earth, and pure Water; and *Ripley* saith, Hair and Blood cannot be the Stone for transmutation, but Elements separated from them may; and of 2 separated from them, is little good, but if brought to Sulphur of Nature, it is as good Earth for it as may be; yet still mark, that it be brought to a community of Nature, and must be fermented with pure real Gold: yet you are not tied to go to so great a distance; for things nearer of kin are easier trans.

transmuted, and the neerest the best. Wherefore the Artist may begin where Nature left off in her simple and single operation. And (like a good Husband-man with Corn Sow the pure grain of Gold (not common Gold) in its pure Mercurial virgin Mother Earth (not common Earth but a white Crude, Golden Water or Essence, brought to them by the help of Eagles, or else by the mediation of the Doves ; and the man in his glittering golden Robes may drink of his Nectar in a pure silver Cup, three to the Graces, or nine to the Muses (as Ripley intimates, and according to the old Mystical Law. *Ter bibe autoties ternos sic mystica Lex est.* Drink Three, or thrice Three, which is a Mystery : And so the Masculine and Feminine, or ♂. & ♀. being in perfect health, and in their prime and Sperme, as one thing, willingly embrace and joyn to spiritualize themselves into a Sprout, or living Seed, to grow up to the highest degree of the power, energy, and virtue of ♂. and Gold, and of the spiritual Stone of Philosophers, and to do whatsoever else the Philosophers have need of. *Nam Lapis Philosophorum nihil aliud est quam Aurum in gradibus suis multiplicatum stant proportione quam fuit in Auro primo.* For the Philosopher's Stone is no other thing, than Gold multiplied in its degrees, standing in the same Temperature or Proportion in which it was at the first : which must be nourish'd with the Mothers pure Milk, till it can feed upon stronger Meats, and so gets vigour to Multiply. And then the Glorified King (Triply Crown'd) shall vanquish his Enemies, and redeem his Brethren and Kindred, in all or any Nations from their vile Corruptions : If they can but touch the hem of his Garment ; or entertain him at his approach, as they ought ; for 'tis alike to him, to raise their Essences, as to separate their Maladies. Yet you must,

irst, Learn the Eagles that foster up the Doves,
And makes Diana taste of Venus's Loves,
Where Cupid conquers Mars his furious Ire,
And makes the Magnet draw the Calib's Fire ;
Which seems a Riddle, and's the Gordian Knot,
And Herculean, labour for the Artists Lot.

Without the perfect knowledge of which, thou canst
ever attain thy end.

CHAP. II.

If the Causes and Manner of Multiplication of Life and Seed ; And one way of preparing Mercury for the Philosophers Stone, and others for making of Universal Medicines, &c.

In the beginning God gave his blessing to increase and multiply ; and commanded that each Thing from its ~~ke~~, should draw its Form ; and so created in Nature a certain Chain, or subordinate Propinquity of Complexions, between VISIBLES and INVISIBLES ; by which the Superior Spiritual Essences descend, and converse here below with the matter. Yet Nature hath, nor had but one, onely Agent (hidden in the universe) which is *Anima Mundi*, working by its universal Spirit, through innumerable distinct, Concretes according to their Species, Forms and Seeds, which God the Father, at first creation by his word and Idea (or Son and Holy Spirit) did

did Glance at once into the first matter, and so set Law and Bounds in Nature : Of, In, and over all, which he is still president, upholding, strengthening, and ordering all the said Powers, as his Instruments in every particular as well as in the general ; so that a Sparrow falls not without his Providence and Power ; and so kind by kind, produceth kind in all Natures, Three Kingdoms (Animal, Vegetable, and Mineral) by means of the said Seed ; For as *Fernelius* saith, *Nihil est in ^{alla} naturæ parte, quoniam non in se generis sui semen continet.* There is no part of Nature which doth not contain within it self the seed of its own kind. God and Nature still use the same, and as mean to unite the Form to its own Matter, and to raise strength and Appetite in the Patient, and to invite the active Virtue of Form and Life to work freely. Yet still its motions to tend to its own Specifick end as God had ordained ; except it be misplaced or abused (as *Sendivogius* expresseth, or joyned to some unfit matter ; which end being attained, the Life then seems Dead, or at a stand, and so Chained, Hedged, and imprisoned with Corporal Fences, that it can work no further upon that subject than its Promotion ; but onely doth *Organizare molem*, and sets its Prison or House into the best order it can ; Branching into several Members, that it may have the more room to employ its Faculties, evidently seen in Animals and Vegetals with various motions : But in Minerals (most opprest with matter) less apparent, and seeming slain by congelation, especially taken out of their Mines, are Mechanically used ; and so onely preserves its bodily Being, till Revived with new Ferment, and Matter, whereby the Body is opened again to manifest its living, essential Moisture hid in the Centre, wherein the seed and spirit of Life is placed as Fire, and then revives and restores new operations, in the new adjoined nourishment or matter. And thus Nature by help of Art may transcend

and as it were) go beyond its self; and so the Seed will extend its power and Life, as long and often as it thus opened and fitted with new matter and Ferments.

*or Form is Light, the Source of central Heat,
which cloth'd with Matter, doth a Seed beget;
herein Life, like Fire seeks it self t' increase,
and Eernize, if Fuel ne're do cease.*

Helmont in Butler, and Sendivogius in his new Light, truly testifie the same. Now this Seed is no sooner produc'd, but it assayes to change the matter, and stamps its character therein, and so presently the Matter lives, and the matter then Coworks together with the Form, to attain that end, to which the Seed implanted doth intend.

*For all things live according to their kind,
Their Life is Light, as therein you may find.*

Quantum quidq; habet Luminis, tantum habet & Numinis, (saith one) And thus much for Form and Seed general.

Know further now, That Metals in the Mineral Kingdom are thus produced. Their Sulphur unctuous, Coagulates, and fixeth a fluent moisture mineral called Mercury, ie which is a dry humidity that flows, yet wets not hands, s parts are so Homogeneal, that the very Fire its self doth not easily separate them. It is of waters Progeny, et far exceeds it in weight, and firm composure, which properties come not by chance, but by Gods Decrees, providence and Power, from its Specificq; Seed, and its hidden inward Agent, Form, and Life, from *Anima Mundi*, which the Water before had not; neither yet hath it parts dissimular (hand or foot, head or eye) as Animals, or otherwise as Vegetables: but is all homogeneous, and of most firm parts and Root. Now Mercury

cury hath most affinity with Gold, known by their equal weight, purity, firm composure, and easie mixture ; next with Silver, then *Jove*, *Saturn*, *Venus*, and last and least with *Mars*, which is a Secret to understand and though *Mercury* may be mixt and made amalgame, with all of them, yet it will not enter into any in the Root without first preparation and great Art ; but drive away one from the other, in the Fire, which is another secret , now the reason is, for that it and they are Dead, or their Life hid imprisoned, and Dormant within their Bodies (as is said) and the Sulphur fixt, and sealed in the perfect Metal and earthly Fowl or Crude in the imperfect, which *Mercury* abhors and rejects, or cannot Cope with, being it self also in Fetters, bound to his good behaviour ; and you separate the faces of the latter, which are imperfect, yet you have but a fluid *Mercury* from them like the common ; and a Crude Sulphur, too remote to join with Gold, for Gold having passed its Enchantments and Crudities, scorns to be defiled therewith any more ; wherefore common Crude Sulphur, will easier join with other imperfect Nettals, then with Gold : but pure and fixt Sulphur, sooner and better with Gold then with the rest and therefore if you would make use of the Sulphurs or Mercuries of the imperfect Metals, or the common. They must be each prepared and fitted with a living power, and so acuate as to become a fiery quickning Agent, before it can reincrudate, open and enter the body of *Sol*, whereby its own Water may appear, and its fiery Seed and Spirit of Life issue forth, and be made active to work upon and in the said Female living Mercury, it being *Sols* own Essence, Flesh and Bone, and its proper matter, Earth and Matrix (as is said) wherein Seed will then quickly fructify and increase : for *Sol* though pure, perfect, and full of virtue in its self bodily) must be Reincrudate, Crucified and die to Nature, that its Virtue and Tincture lockt up

and onely single in its self Bodily, might become exalted with its body and, spiritually living, and fixt together in heavenly mansions, and so extend and communicate more largely its powerful Virtues, and Tincture to imperfect bodies, and Spirits to redeem them from Thraldom, corruption, and Fire by imbracing one grain of his bounteous pure Spirit, and so be raised at last to him for Eternity. For so Death and Destruction of outward Form, will be but as a Back-door to the Soul and Spirits true Birth, and its Bodies eternal Life and Union, till it come at last to the highest perfection, by its fulness of Tincture. Thus is the Philosophical Corner-stone, made a true Medicine, though rejected and scoffed at by many. And these are the effects hid from the voluptuous, Covetous, and Worldly-wise-philosophers, and revealed to Solitary, meek, humble Spirits, who forsake outward pomp and vanities, to embrace the fruits of Piety and Wisdom.

Now observe further, that every thing that is convertable into Gold, hath its *Mercury* and *Sulphur*, which either is, or may be acute, and made fiery and living for a philosophical preparation of and with *Sol*, and so both the common and Metallick *Mercury* may be thus fitted and prepared to wed with *Sol*. All which Mercuries (as is said) beforehand in themselves are dead ; for Mercuries preparation is thus, *viz.* By a mineral with sable silver Veins, which is the Dragon born in *Saturns Den*, devouring admus with his Earthly Men.

First then this Dragon double strenght to Mars,
Must be yet pierc't by him being God of Wars.
Then both will Perish and become a Star,
Where the young King is Born, who is Solar.
Then was equal Venus in's Blood, and let
Them joyn, till Vulcan take them in a Net,

Which

*Which Mercury gently on his Wings must bear,
Till he steals their Wealth, and Sol's body rare ;
Wherein then Sol will freely shed his Seed,
And this is all whereof We stand in need.*

Which ordered right you cannot choose but speed.

*If you can prepare your Mercury better,
Do't freely, and care not for this Letter.*

*For all Sulphurs and Mercuries may serve your turn,
If pure and living join'd t' Earths will not burn.*

CHAP. III.

Of the Subject and Marks of the immortal Liquor Alchahest.

Here Reader make a little pause, and take this short hint for thy true instruction of the *Alchahest* or *Macchabean Fire*, burning in Water, and as a Serpent (or Latex) lying hid in the Cavernes of the Earth, and in other things and places; being nevertheless but one Anomalous Balsammick Salt, passing through the world which almost every man knows and needs, though he observes not the marks to be that thing. I say, it is the *Primum ens Salium*, and hath a mark or cross affixt on from the Almighty, which (as *Helmont* saith) the Adepts do know, and every curious Philosophick searcher, may find to be a sure and certain token of its true Alchahestical Virtue, beyond any Demonstration: And indeed we must not seek, or think to find that in a thing which God and Nature hath not implanted in it. For nothing can

re, what it hath not. But the vertue, operation, and
wer thereof, may be cleared and exalted by art. This
ark then I say is not the mark of Cain, or any Bestial
rse, but clean contrary, and can preserve life; so that
ne can kill it, though they would devour it; which
ark till you find, you shoot at Rovers; and though the
s have such an outward mark with Ignomy, yet Christ
is pleased to ride upon it, and to grace the Cross after by
mighty power of sufferings on it, he having a Balsamick
stant virtue of Patience therein over it. Some light
given of this mark and token upon it, both by *Paracel-*
s, the glory of Chymists, and by brave *Helmont* his
eat Interpreter, but coucht close up from the Rustick
servation in convenient places; yet their preparations
e plainly set down to be only simple dissolution and
agulation, with easie heat, till it come to its transmuted
rm, without any commiscible ferment Heterogeneous
it self; but this Serpent biting his own Tail, by digesti-
n and Putrefaction becomes Invenomed, and so by solu-
on mortified into the smallest Attoms possibly in nature;
nd then is raised, circulated, and revived for eternity, to
ome higher Orb or Elixir, and so not posible to mix
ith any elementary impurity, or ferment to be transmu-
d, but seperates and preserves all and every essential
oncrete whereto it is joyned from corruption, and the
auses of death without any diminution of its or their in-
re created virtue.

CHAP. IV.

Of the Salt of Tartar volatized, or Samech and other Elixirs.

I May tell thee here nevertheless, That though the proper subject of this foregoing Liquor, called the Alchahest be but one Anomalous Salt, or first beginning of Salt with such a noted mark, and John Baptist like, doth such great or mighty works, yet nevertheless the least Elixirated subject in the Philosophers Kingdom (though the lowest perfected Salt) will doe such Alchahestical effects, as some beyond, especially being rapt up (like Paul) from the Quaternary Elements, into the Christalline third Heavens above the fixt Stars and Planetary Orbs: For Paracelsus his high prepared Samech, and every Alcalisate Incinerated wine of vegetables being brought to their full preparation and perfection, are Alchahestical, at least Succedaneous, as a *Circulatum minus*; and also all other Balsamick Quintessential things, and Concretes in the three universal kingdoms of nature. But more especially the true Mercurial Saline, and Sulphurous Elixirs of Philosophers wrought up and exalted to the bright Christalline or Angelical Orbs, influences in spiritual fusible liquid Forms, and appearances are so universally Alchahestical, that I say they may do the same things, if not greater, and make better exalted Balsamick separations and preparations, than the ordinary saline Alchahest. But the manner of preparation (*& modus dispositionis*) must be thought on to bring this to effect: For the degrees of Hierarchy are much conduced to and for the Glory of Angelical powers and influences: And yet the said Alchahest (as a good fore runner,

nner) may prepare the way or Foundation to this grand
air. 'Tis true, the Alchalance parts of Samech, and
her Alcalyes, after their sufficient resolutions and pure
st apparelling for their first addresses to win their beauti-
Cælestial Bride, and her beloved and delightful influen-
s must have a hot and most pure affection (chac'd from
dultery, yet fusibly melting with heat;) and then each
them with a strong clutch (like a Domestick Thief, ne-
rtheless gently and at leisure) will take away his belo-
ed out of her Chariot at such a time when he finds her in
her greatest beauty, and most glorious pure attire, and
with a cleanly conveyance, in the cool of the evening, will
arry her away with all her wealth and Jewels from her
atward weak, and inward close attending strong Guar-
ans, who will then by her milder advice pacifie his
heat for the present, but being once fully marryed and
his possession, her love will be so true and intire, that
her tender affection will snatch and carry him on her wing-
ful embraces in her Mantle, up to the highest Mountains,
from hers and his boisterous, pedantical, malicious enemies
here afterwards they will live in peace upon heavenly
Ianna in Paradice, and dress the Garden of *Eden* with
new Plants, and may delight in all the fruits of life, having
an Angelical Guardian and Gardener with a Flaming
word, to prevent and keep out all Rustick and Malevolent
Followers and pursuers.

And Reader, this greater secret may be here revealed :
that some affirm, all the Concreats and things in natures,
tree Kingdoms, (Animals, Vegetables, and Minerals) may
e reduced to such a quintessential perfection of the four
lements, and three Principles as to have a community of
ature, and will make the matter for the Philosophers
stone in any kind; but then they must be Fermented with
Gold and Silver for Metals and Minerals, and so may ea-
ily transmute coarse Metals into Gold or Silver, and per-
e bæser Minerals and Stones as well as they may exalt
heir own Specifick kinds.

I might further enlarge with some rare Philosophick particular preparations in every kind of thing, and of the universal Spirit, and general Phlegmatick *Menstruum* dissolvent, and of some sweet oyls and spirits of Balsamic Salts, Sulphurs, and Mercuries, &c. both for *Menstruum* and Medicines ; and to set forth *Butlers* Magnetick, Mystical, Physical, Anodyne Stone, with other Sympathetick Magneticks, &c. But it were against my intention of brevity, and I have sufficiently done in the general, for the Philosophers Stone and Elixirs, (*inſtar omnium*) comprehends all.

CHAP. V.

An Apologitical Peroration of Mans Mortality, Resurrection, and State for Eternity.

PERHAPS here some may say, it is not easie to find understand all written in this short volume, by solitair experiments, or publick Print, which I confess to be true nor could I, till I had the blessing to converse with some Philosophick Authors, and had living words to demonstrate it ; whereby likewise I felt and found out *Paracelsus* and *Helmont*, in their concealments, which I have herein given thee a Key to open ; and if it may be any help unto thee, acknowledge it from God ; if thou dislike it, the time and charge will not be much prejudiced by these few lines, and might he spent worse, but take it for good intentions, or how else thou pleafest, so thou forfeit not the Christian name by envy, or speaking evil of what thou knowest not.

And thus I hope in this short discourse I have sufficient-
explained my Philosophical & nygmatical Scutcheons, and
pitaph, with the Alchahest, Samech, and other Elixirs,
also my adjoyning words and Figures, the rest I leave,
(thou be more curious) to be explained by the aforesaid
authors, and multitude of others better experienced in
this Art ; and if thou yet shalt blame me for thy want of
prehension hereof by these writings, or of my Figures
and Epitaph, I am resolved to be dumb and silent like a
mad man still ; for if I deserve blame I ought to bear it
quietly ; if otherwise, I have been used to scandals and re-
proaches from *Pharaohs* Court, to *Jobs* Dunghil, and can
ke it for a Glory to suffer patiently ; for I have set down
what the Philosophers and Adepts have said and confes-
d, *viva voce*, and in Print ; nor could I or they give this
knowledge in the plainest words, without the peculiar in-
spiration of God ; Wherefore if thou desirest this great
essing, ask it of him who giveth liberally and upbraideth
it when it may tend to his glory. But be sure thou pre-
pare thy self by purity and holiness, with true mortificati-
on, as thou desirest thy work should prosper and thrive.
And therefore pray affectionately, That God, in and
through Christs spirit, may enliven thee from dead works,
and seperate light from thy dark body and Chaos of sin,
that so being truly baptized into him and his Righteous-
ness, by an Essential and Living Seed of Faith, thou maiest
prove thy Talent, and mount through and above the
vaternary defiling world into the Trivne power, and at
last come to the quintessential, or Super celestial Central
circle of Peace, and Heavenly Beatitude.

Wherefore now, candid Reader, if thou beest not sa-
tisfied with this work or these expressions leave them for
the Author, for the said Epitaph and Figured Scutcheons
will serve me well enough for a Grave Stone (which was
chiefly intended at the first) where I may lye at rest,

with or without any other Heraldry, or Applause ; and wherein thou maiest plainly nevertheless read thy mortality, as on other Tombs, To prepare thy self for thy long home of Eternity, for thy Body, Soul, and Spirit, must be separated; and the four Elements thus corrupted from the Sal, Sulphur, and Mercury, generate Worms, &c. which after a full and perfect separation, are again to be reunited at the day of doom, for a quintessential, super celestial and everlasting being : The good in Joy and Peace of the Holy Ghost, which had fermented the same by Righteousness in this life into Christ's Body as Members, and we in all the Saints and true Catholick Church, the Hope of Glory. But the other that were Bad, left to their Bestial, Sensual, and Divilish Fermented Affections, to be tormented eternally, with and by their bad Spirits, and grosser Essences, for their Idolatry of Fleshly, Divilish, and Worldly vanities, with horror and everlasting anguish of mind and body, wherewith nevertheless they will be notwithstanding enabled to endure for ever and ever. All which I have declared, and cannot be easily hid from thee, though thou shouldst want *Lynceus* eyes, or the Philosophick Eagle's eye, to behold the light of nature exalted to the highest degree of the Sun by art ; which nevertheless I will thou maiest find out by this or some other means ; so may tend to the Praise and Honour of God, and thine and thy neighbours Eternal welfare, who am thy friend and true Lover of Art and Nature, and care not what thou saiest or thinkest of *w. C.* or twice five hundred.

Laurum Amice eligis Russ.

A BRIEF

A BRIEFE OF THE
GOLDEN CALF.
OR THE
Worlds Idol.
DISCOVERING
The Rarest Miracle of
NATURE.

Now in less then a quarter of an hour by the
smallest proportion of the Philosophers Stone, a
reat piece of Common Lead was totally
transmuted into the purest transplendent Gold.
With other most Rare Experiments and Transmutations.

Written in Latin by Dr. Frederick Helvetius,
And Printed at the Hague, 1666.

And now Englished and abbreviated for
the ease of the Readers.
By W. C. Esquire.

Laurum Amice Eligis Rus.

A HISTORY OF THE

THE COTTON

1600-1865

BY JAMES H. MCNAUL

IN TWO VOLUMES
VOLUME I

THE HISTORY OF THE COTTON
MANUFACTURE IN THE UNITED STATES
FROM ITS ORIGIN TO THE
OUTBREAK OF THE CIVIL WAR
IN 1861

WITH A HISTORY OF
THE COTTON TRADE
AND COTTON INDUSTRY
IN ENGLAND AND
AMERICA

TO FREDERICK KENNEDY
WITH LOVE AND RESPECT
BY HIS SON

LONDON AND NEW YORK



THE
EPISTLE OF VV. C.
TO THE
READER.

Reader,

I Have taught *Helvetius* with his
Golden Calf, our English Tongue,
to perswade thee (by these experi-
ments from a true Adeptist) Of
the reality of the Philosophers Stone, &
Univer-

To the Reader.

Universal Medicine, and consequently
to esteem the Noble Art of Chymistry
by which it is wrought ; And I heartily
wish the laws were not so strict, nor the
snares so many, against the honest Pra-
ctisers of this Art, but to punish the o-
thers more severely that abuse the same,
then I question not the further demon-
stration hereof. But the Golden Calf
and Fleece are sufficiently divulged al-
most in every language, and many rare
English Philosophers collected by our
worthy Countryman *Elias Ashmole* Esq;
in his *Theatrum Britannicum*. There is
also published a Manuscript of a most
rare *Anonymon* (probably yet living)
who like a miracle of nature, attained
the *Elixir* at 23 years of Age, 1645.
And as a true *Elias* (or fore-runner)
hath taught the same, in his Book En-
tituled, *Secrets Revealed*, or *an open*
entrance to the shut Pallace of the King.
We have likewise the bright Sun of our
age, and lover of mankind, *John Ro-*
dolph

To the Reader.

olph Glauber, Basilius Valentinus, and Cosmopolite Sendivogius, brave Helmont, Paracelsus, with several other Translations in English, wherein many rare serets are revealed for the honour of his Art, Improvement of our English Nation, and to establish a belief of he said Stone. This Worthy Helvius it seems, had formerly a misprision of this Art, but by these demonstrations mentioned in his book, he was convinced; and as worthily recanted to prefer the Truth, and Gods Honour before his own Repute, by which he hath gained more repute amongst all vertuous learned men. Now if these Experiments shall gain the like credit with you (as I doubt not but they may) you will not any ways detract or scandalize this almost Divine Art. Nevertheless I do not perswade thee (with the murmuring Idolatrous Jews to adore this Ass or Golden Calf (the workmanship of mens hands) though termed

the

the God of this world). Nor with *Jason* or *Hercules* to hazard thy self, or any Limb, for the Fleece, or branch of the Golden Tree ; but diligently to read and consider these and other learned Authors to find a true coherence amongst them, and how with *Moses*, or these *Elias Artista's* to wash the *Læton*, and burn the Golden Calf, and not thy Books ; but beware thou fling not away thy mony before thou understandest the Roots of Nature, and the full art to proceed. If thou intendest the thing herein mentioned, least thou come off with loss and blaspheme the truth ; neither slight these Reliques of the Fleece as common dirt or dust, but rather magnifie the great Creator, who hath not only given us this pretious Stone for our health and wealth , but withal a most glorious white Stone, clothed in Scarlet, *viz.* his Son Christ Jesus for the Example, Redemption, and Eternal Salvation of all men of that Spirit, in
and

To the Reader.

nd with whom are all blessings for
Male and Female, Poor and Rich. But
nethinks these bright Stars thus emi-
nently appearing, with other manifest
Tokens would perswade us that the time
is come, or not far off, when the true
Elias is or will be revealing this and all
ther Arts and Mysteries more plainly
nd publickly then before, though not
erchance in or by any single person,
ut in some publick Administration of
pirit (like a second *John Baptist* in a
iery Chariot) to prepare the way for
higher design, by which men may
orsake their vain lusts and pleasures, to
ollow this and other laudable Arts. And
xercise more Justice, Honesty, and
ove to their Neighbours, (hitherto ve-
y cool and remiss) till they come to
e transformed into the perfect Image
f Christ, in, by, and with whom he
ill Reign spiritually; or else may find
he smart of their vices by their violent
iery Furies, and the Stone out of the
Rock.

To the Reader.

Rock or Mountain, Dan. 2. 45. cut out without hands, to fall upon them in Judgment, till they and their Idols, Gold and Vanities be turned to dirt, or of no esteem, and afterwards the truth of Religion in Righteousness to flourish and cover the earth, as the waters do the Seas, and then God will ever delight to dwell in and amongst the Sons and Daughters of men, as the Members of his beloved Son, Christ body, the true Catholick Church and Christs Kingdom ; Though in some small differing outward forms, and that this his Kingdom may come and hasten, is the prayer of

Your wellwishing friend

W. C.

Or twice five hundred.

Laurum amice elegis Rus.

Th



THE EPISTLE DEDICATORY Of Doctor John Frederick Helvetius.

To the most Excellent and Learned,
Doctors, Dr. *Theodosius Retius*, at
Amsterdam, Doctor *John Casper Fau-*
sius, at *Heidlebergh*, and Doctor *Christi-*
anus Mentzelius, at *Brandenburgh*,
My Honoured Friends and Patrons.

Most Noble and Acute Searchers into
the Vulcanick Anatomy: I would not
be wanting to manifest the glory and ri-
ches of this ancient Spagyrick Art,
which I have seen and done, by proje-
cting a very little of the Transmuting
powder on a piece of impure Lead, which in a moment) was
ereby changed into the most fixt pure Gold, enduring the
arpest examination of fire, so that none need doubt, but
rtainly know the first material Mercury of Philosophers
to be found, and is as a fountain overflowing with admira-
le effects. Yet it is not in my thoughts to teach any man this
Art, of which I my self am yet ignorant, but only to re-
arse the proceedings I have seen. For it is only the part
of

The Epistle Dedicatory:

of Bruits to spend their life in silence, and not to declare
that which might propagate the honour of the most Wise,
Omnipotent God our Creator: It being ungrateful for men,
(who ought to participate of the divine nature) not to glorify
their maker. I shall therefore without flourishing, faithfully
relate whatever I saw and heard from Elias Artista, con-
cerning this miracle. For truly I was not so intimate, that
he would teach me to prepare the Universal Medicin
throughout the Artificial, Chymical, Physical Method
yet he vouchsafed such a rational Foundation in the Me-
thod of Physick, that I shall never sufficiently extoll his
praise. Receive therefore this small present which I offici-
ously Dedicate to you for admiration. Farewell.

N. E. E. D. V

Your most humble Servant

John Frederick Helvetius

CHAI



CHAP. I.

Before I describe the Philosophical Pigmy conquering Gyants in this Theatre of Secrets, suffer me to transcribe some of *Hemonts* words, out of his Book of *The Tree of Life*, fol. 630.

I am constrained (faith he) to believe there is a Stone to make Gold and Silver, though I know many exquisite Chymists have consumed their own and other mens goods in search of this Mystery ; and to this day (alas) we see these unwary and simple Laborants cunningly deluded by a Diabolical Crew of Gold and Silver, sucking Hlyes or Leeches. But I know many Stupid men will contradict this truth. This man will have it to be a work of the Devils, another a hodge-podge, another to be the soul of gold ; so that with one ounce of this Geld may again be tinged only one ounce of Lead, and no more; but this is repugnant to *Kiffers* attestation, and others as I shall shew you : Another perhaps believes it possible, but says, The Sawce is dearer then the meat ; Yet I wonder not at all, for according to the Proverb,

Things that we understand not, we admire;
But things that please our fancy, we desire.

Now what will man do in natural things, who fallen from the fountain of light into the bottomle pit of darkness, especially in this Philosophick natural Study. Nay, if they understand a thing, they do spise it, not knowing that more is to be sought then is possessed. Wherefore *Seneca* said right, in his book of Manners, Thou art not yet happy if the ruder sort deride thee not. But whether men believe or contradict, there is a certainty of the transmutation of Metals; for mine eyes have seen it, my hands done it, and handled this spark of Gods everlasting wisdom, or the true Catholick, Saturnine Magnesia of Philosophers (a very Fire sufficient to pierce Rocks) a treasure equivalent to 20 Tuns of Gold. What seekest thou more? I believed it with the eyes of *Thomas* in my fingers, I have seen it safe in nature, That most secret supernatural Magical Saturn known to none but a Cabalist Christian: And we judge him the happiest of all Physicians, to whom this Sovereign Potion of our Medicinal Mercury is known; or of the Medicine of the *Sun* of our *Aesculapius*, against the violence of death, for which else grows no better *Panacea* in all the Garden. But the great God reveals not promiscuously these his Solomonical gifts; for it seems to most men wonder, when they see the creature, by an Occult im planted magnetical virtue of it's like, to be brought into a real activity,

As for example. The ingenerated magnetical potential vertue, in Iron from the Loadstone; in gold from Mercury; in Silver from Copper; and so consequentl

equently in all the Metals, Minerals, Stones, Herbs and Plants, &c.

But here I may deservedly ask, Which of the wisest Philosophers is so acute, to perceive by what means or obumbration the Imagination in any woman with Child doth tinge venomous or monstrous bings, and dispatcheth its work within a very moment, if it be brought to activity by any external object, I believe many will say, it is a Morto-Magical divclish work ; but such Bablers are afraid of the Resplendency of the Essential Light of Truth, wherewith their Owl-like Eyes are lamentably afflicted. But as I may affirm, the Stars are a cause of his matter, though thou or I perhaps cannot comprehend their heavenly Influences ; neither are the Plants which the earth affords to be slighted herein, although I or thou cannot rightly judge from their external Signatures, the effects of their ingenerated virtues, which they eminently shew according to their degrees of Power, in the healing and preserving of mens bodies. But are all men defective in their sight of understanding, because I or thou are wanting in knowledge, how the Powers Created to one end the same end may be brought into activity. Thousands of such things might be instanced; although thou dost not know the splendor in the Angels, the candid brightness in the Heavens, the Perspicuity in the air, the clear Limpidity in the waters, the variety of colours in the Flowers, the hardness in Stones and Metals, the Proportion in living Creatures, the Image of God in regenerated men, Faith in true Believers, and Reason in the Soul : Yet is there in them such a beauty, which very few mortals have thoroughly perceived, or plainly known.

Now why should there not be such an admirable

virtue in the true Philosophers Stone, which truly I have seen and known to be so. Yet hereby I endeavour not to perswade the worthy and unworthy alike to labour in this work. I rather dehort busie searchers, from this most perillous secret, like as from some Holy of Holies ; Yea, let every discreet Student be exceeding cautious in reading and keeping company with Sophisticate false Philosophers. Nevertheless to satisfie curious Naturalists, I shall communicate faithfully whatsoever was acted between *Elias* the Artist, and Me, concerning the nature of the Philosophers Stone.

It is a thing much brighter then *Aurora*, or a Carbuncle, more splendid then the Sun or Gold, and more beautiful then the Moon or Silver ; Insomuch that this most recreating light, can never be blotted out of my mind, though it should not be believed by Learned Fools, or Illiterate Asses, babling nothing but the gloss of haughty proud eloquence. For in this exulcerated old malignant Age, nothing can be secured from slanderous Carpers ; But all such Batt and Bratts do err from Truth, and in progress of time vanish, miserably ensnared in their own errors, yet our assertion shall stand till the very end of all generations, being built upon the eternal foundation of Triumphant Truth. And although this Art be not yet known to all, the Adept do assert according to experience, That this natural Mistery is only to be found with the great *Jehovah*, Saturninely placed in the Center of the World In the interim, we account them happy, who by the help of art, are careful how they may wash this Philosophical Queen, and circulate the Catholick Virgin Earth, within a Magick, Physicall Christalline Artifice ; Nay, as *Khunrade* saith, they alone shall see the Philosophers King crowned with all

All the colours of the world, and coming forth of his
 bedchamber, and glassy Sepulchre, more then per-
 & in his external glorified fiery body, shining like
 bright Carbuncle, or a compact, and wonderous
 transparent Christal; These shall see the Salaman-
 ster casting out waters, and washing therewith, the
 eprouse Metals in the fire, as I my self have seen.
 What shall I say? These shall see the Abyss of the
 pagyrick Art, where this kingly art did rest and lye
 so many years in the Mineral Kingdom, as in
 their safest bosom. Assuredly the true Sons of this
 art shall not only manifest such a river of *Nemitus*;
 which long since *Aeneas* : being washt, and absolu-
 ted from his mortality, by the command of *Venus*,
 as presently transformed like to an immortal God,
 at also the whole *Lydian* River (called *Pactolus*)
 transmuted into gold, as soon as *Argorian Mydas*
 bath washed himself in the same. Also in a long
 series they shall partly see the Bath of naked *Diana*,
 and the Fountain of *Narcissus*; yea, *Scylla* walking
 the Sea without her clothes, by reason of the fer-
 ent rayes of the Sun; and shall gather the blood of
Iramis and *Thysbe*, by whose help the white Mul-
 erries were tinged into red. Partly also the blood
 of *Adonis*, transformed by the descending Goddess
Venus, into the *Anemone Rose*: Partly also the blood
 of *Ajax*, out of which did spring the fairest Flower
 of *Hyacinth* or *Violet*: Partly also the blood of the Gy-
 ants, struck by *Jupiter's* Thunderbolt: partly also the
 ears of *Althea*, shed when she had divested her self of
 her Golden Robes, and laid them down: Partly also
 the drops from *Medea's* decocted water, out of which
 green things did presently sprowt out of the earth:
 partly also *Medeas* Potion boyled out of many
 earbs, gathered three days before the Full Moon,
 or the healing of her good old Father *Jason*: Partly

also the Medicine of *Aesculapius*; Partly also the leaves by whose taste *Glaucus* was transformed into *Neptune*: Partly also the expressed juice of *Jason*, by whose benefit he got the Golden Fleece, in the Land of *Colchos*, after he had fought generously the Field of *Mars*, not without great danger of his Life: Partly also the Garden of *Hesperides*, from whose Trees might be gathered Apples of Gold: Partly also, *Hippomines* running a Race with *Atalanta*, delaying and conquering her, by throwing down three Golden Apples, given him by *Venus*: Partly also the Aurora of *Cephalus*; Partly also as it were *Romulus* transformed by *Jupiter* into a God: Partly also the Soul of *Julius Cæsar*, transfigured by *Venus* into a Comet, and placed amongst the Stars: partly also *Pytho* the Serpent of *Juno*, springing up after *Dencalius* deluge out of the putrified Earth heated by the rayes of the Sun: partly also the Fire whereby *Mcdea* lighted seven Candles: partly also the Moon inflamed by the great burning of *Phaeton*; partly also the dried shrub or branch of the Olive Tree, new greening with berries as a new and tender tree: partly also *Arcadia*, wherein *Jupiter* was used to walk: partly also the dwelling place of *Pluto*, at whose entrance the three headed *Cerberus* did watch: partly also that Mountain whereon *Hercules* burnt all his Members he had from his Mother upon a Pile of Wood, when the Fathers part did remain fixt and incombustible in the fire, yet was he not one jot impaired in his life, but at length was changed into the likeness of a God. Further, these true children of the Philosophers, shall at last enter into the Temple of the transformed rustick house whose roof was built out of fine gold. Indeed I cannot do less then once more proclaim aloud with

the Adeptists. O happy, and thrice happy is this Artist, who by the most gracious blessing of the most high *Jehovah* obtains this art to prepare and make this almost divine Salt, by whose efficacious operation, the metallick body or mineral is broke open, destroyed and killed, yet its soul is revived to the glorious resurrection of the Philosophick body : Most happy therefore is he who obtains this Art of Arts, to the glory of God, by earnest constant prayers : For certainly the knowledge of this Mystery cannot be obtained, unless drawn and suckt out of the Fountain of Fountains, which is God. Therefore every serious Lover of this inestimable art should believe the chief of his business is, That with incessant desires and prayers in a living Faith, he implore, and adore the most Sovereign grace of Gods Holy Spirit in all his works : for it is the solemn custom of God to communicate his gifts candidly and liberally, only to candid and liberal men, mediately or immediately : for by this only holy way of the practice of Piety, all Students of difficult arts find what they desire. But they must exercise solitary Philosophical and Religious pleadings with *Jehovah*, with a pure mouth and heart : For the heavenly wisdom *Sophia* embraceth our friendship, offering us her Rivers of gratiouse goodness and bounty, never to be drawn dry. And most happy is he to whom the true king- ly way shall be shewed by an Adept Possessor of this great Secret. But I foresee this small Preface will not satisfie my Readers alike ; some perchance tax- ing me for presuming as it were to teach them an art unknown to my self, when this hath been my only purpose to relate a History : yet I doubt not but this study of divine wisdom, will be sweeter to some then any Nectar, or *Ambrosia*. I say no more, but

conclude with that of *Julius Cæsar Scaliger*, That the end of truly wise men is the communicating of wisdom : According to that of *Gregory Nyssen* He that is good, Communicates willingly his goods to others, for the property of good men is to be profitable to others.

C H A P. II.

The Testimony of divers illustrious Authors of this Arcanum.

First, *Paracelsus* in the *Signature of Nature* things, fol. 358 This is a true sign of the tincture of Philosophers. That by its transmuting force all imperfect metals are changed, viz. (the white into Silver, and (the red) into the best Gold, if but the smallest part of it be cast into a Crucible upon melted metal, &c.

Item, For the invincible *Astrum* of metalls conquereth all things and changeth them into a nature like to its self, &c. And this Gold and Silver is nobler and better then that brought out of the Metallick Mines ; and out of it may be prepared better Medicinal Arcana's.

Item, Therefore every Alchymist who hath the *Astrum* of the Sun, can transmute all red Metals into Gold, &c.

Item, Our Tincture of Gold hath (Astral Stars) within it : It is a most fixt substance and immutable in the Multiplication. It is a powder having the red-

dell

The best colour, almost like Saffron, yet the whole corporeal substance is liquid like Rosin, transparent like Cristal, frangible like glass. It is of a Ruby colour and of the greatest weight, &c.

Read more of this in *Paracelsus Heaven of Philosophers*.

Item, *Paracelsus* in his seventh book of Transmutation of natural things saith, The Transmutation of Metals is a great natural mystery, not against natures course, nor against Gods order, as many falsely judge. For the imperfect Metals are transmuted into Gold, nor into Silver, without the Philosophers stone.

Item, *Paracelsus* In his Manual of the Medicinal stone of Philosophers saith, Our Stone is a heavenly Medicine, and more then perfect, because it leanseth all filth from the Metals, &c.

Secondly, *Henry Khunrade*, in his *Amphitheater of the eternal wisdom*.

I have travelled much and visited those esteemed to know somewhat by experience, and not in vain, (Amongst whom, I call God to witness) I got of one the universal Green Lyon, and the blood of the Lyon : That is Gold, not vulgar but of the Philosophers. I have seen it, touched it, tasted it, and melt it: O how wonderful is God in his works! I say they gave me the prepared Medicine, which I most fruictfully used towards my poor neighbour in most desperate cases, and they did sincerely reveal to me the true manner of preparing their medicine.

Item, This is the wonderful method which God only hath given me immediately & mediately, yet sub ordi-

ordinately through Nature, Fire, Art and mast help (as well living as silent) corporal and spirit watching and sleeping.

Item, Fol. 202. I write not Fables, with thine own hands shalt thou handle; and with thine eyes see the *Azoth*, viz. the Universal Mercury of Philosophers, which alone, with its internal and eternal fire, is sufficient for thee to get our Stone; nevertheless with a sympathetick Harmony, being Alchymick-physically united with the Olympick fire, by inevitable necessity, &c.

Item, Thou shalt see the Stone of the philosopher (our King) go forth of the bed-chamber of Glassie Sepulchre, in his glorified body, like a Lord of Lords, from his Throne into this Theater of the world: That is to say, regenerated and more than perfect; a Shining Carbuncle; a most temperate splendour, whose most subtle and depurated parts are inseparably united into one, with a concordial mixture exceedingly equal, Transparent like a Chrystal, Compact and most ponderous, easily fusible in fire, like Rosin, or Wax before the flight of quick silver: flowing without smoak, entring into solid bodies, and penetrating them like oyle through Paper, dissoluble in every liquor, and comiscible with it, fryable like glafs, in a powder like Saffron: but in the whole Mass shining red like a Rubie (which redness is a sign of a perfect fixation and fixed perfection). Permanently colouring or tinging; fixt in all temptation and tryals, yea in the examination of the burning Sulphur its self, and the devouring waters, and in the most vehement persecution of the fire, always incombusible, and permanent as a Salamander, &c.

Item, The Philosophers Stone being fermented in its parts in the great world, transforms it self into what

hatsoever it will by the fire ; hence a Son of art may perceive, why the Philosophers have given their *zoth* the name of *Mercury*, which adheres to bodies, &c.

And further, in the same place it is fermented with metals, viz. The Stone being in its highest whiteness, fermented with pure Silver to the white. But the Sanguine Stone, with pure Gold to the red. And this is the work of three days, &c.

Thirdly, *Helmont* in the Book of *Eternal Life*,
Fol. 590.

I have oft seen the Stone and handled it, and have projected the fourth part of one grain wrapped in paper, upon eight ounces of quink silver boyling in a crucible, and the quicksilver with a small noise presently stood still from its Flux, and was congealed like yellow wax, and after a flux by blast, we found eight ounces wanting, eleven grains of the purest Gold ; Therefore one grain of this powder would transmute nineteen thousand, one hundred and eighty six parts of Quicksilver into the best Gold : so that this powder is found to be of Similary parts amongst serrestials, and doth transmute infinite plenty of impure metal into the best Gold, uniting with it, and defends it from Canker, rust, rottenness, and death, and makes it in a manner immortal against all tortures of fire and art, and transfers it to a Virginian purity of Gold , requiring only a fervent heat,

Item, In his *Tree of Life*, fol. 630. I am constrained to believe there is a Gold and Silver making stone or powder; for that I have divers times made projection of one grain thereof, upon some thousand grains

grains of boyling quicksilver, to a tickling admirat
on of a great multitude. And further as before is r
hearsed in the first Chapter. He also saith,

He who gave me that powder had so much at lea
as would transmute two hundred thousand poun
worth of Gold.

Item, He gave me about half a grain and then
were transmuted nine ounces and three quarters
of quicksilver into gold, and he who gave it me was
of one evenings acquaintance, &c. Besides,

The most noble expert man in the art of Fire, Do
ctor Theodor. Retius of Amsterdam, gave me Job
Helvetius a large medal with this inscription, *Theo
Divine Metamorphosis, &c.* It was of Count Russ
making of *Styria*, and *Carynthia* in *Germany*, o
which one grain transmuted three pound of quicksil
ver into pure Gold at all assayes.

Item, It is written that sixty years since *Alexande
Scotus* made such a projection at *Hanaw* in high *Ger
many*, &c.

I cannot here pass by Dr. *Kufler* in an extract o
his Epistle.

First I found (in my Laboratory) an *Aqua fortis*
and another in the Laboratory of *Charles de Roy*
I poured that *Aqua Fortis*, upon the Calx of gold
prepared after the vulgar manner, and after its thir
Cohobation, The Tincture of that gold did rise and sub
limed into the neck of the retort, which I mixed
with two ounces of silver precipitated in a common
way, and I found that ounce in an ordinary Flux tran
smuted an ounce and half of the said Silver into the
best gold, and a third of the remainder into white
gold, and the rest was the purest silver fixt in
all examinations of the Fire; but after tha
time I could never find more of that *Aqua
fortis*

is tis. And I *Helvetius* saw this white gold.
Item, Another rare Experiment done at the
ague.

There lived at the *Hague* 1664. a Silver Smith, named *Grill*, well exercised in *Alkymy*, but poor according to the custome of Chymists. This *Grill* got me Spirit of Salt, not of a vulgar preparation, from the *Caspar Knotner* a Cloth Dyer, to use as he said before metals. The which afterwards he poured upon one pound of common Lead in an open glafs, dish or Roaster, usual for confectiones or conditures; and after two weeks there appeared a most curious Star of Silver, swimming upon it, as if it had been delineated with a Pensel and pair of Compasses by some ingenious Artist. Whereupon the said *Grill* told us with joy he had seen the Signat Star of the Philosophers, hereof by chance he had read in *Basilus*: I with many others saw the same to our great admiration. The Lead in the interim remaining in the bottom of an ashy colour. After seven or nine days in July, the Spirit of Salt being exhaled by the heat of the air, the Star settled on the Lead or Feces in the bottome, and spread it self upon it, which many people saw. At last the said *Grill* took a part thereof, and out of that pound of Lead, he found by computation twelve ounces of cupelled Silver; and out of that twelve ounces, two ounces of the best Gold; and I *Helvetius* can new some part of that spongeous Lead with part of one Star upon it, and also some of the said Silver and Gold. Now whilst this envious Silly *Grill*, concealing the use, endeavoured to get more of that spirit of Salt from *Knotner*, the said *Knotner* having forgot what sort it was or else not finding it suddenly, was shortly after drowned, and *Grill* with his family dyed of the *Plague*; so that none could make further

further benefit or tryal of the said Progress afterward
Indeed it would move admiration, that the Leads i
ward nature should appear in such a noble outwa
form by the simple maturation of the said spi
of Salt ; neither is it less wonderful, that the Phi
losophers Stone should so suddenly transmute all M
tals to Gold or Silver, having its vertue potentia
ly implanted within its self, and raised into an
elvive power ; as is manifest in Iron toucht with th
Load Stone.

But enough of this:

CHAP. III.

*The sooner a thing promised is perfor
med, the more grateful. Wherfore
I return to my predestinated Histo
ry.*

THe twenty seventh of December, 1666. in th
afternoon, came a Stranger to my house at th
Hague, in a Plebeick habit, honest Gravity, an
serious authority ; of a mean Stature, a little lon
face, with a few small Poek holes, and most bla
Hair, not at all curled, a Beardless Chin, about
three or four and forty years of age (as I guessed
and born in North Holland. After salutation h
beseeched me with a great reverence to pardon h
rude accesses, being a great lover of the Pyro
chnyan Art ; adding, he formerly endeavoured t

sit me with a friend of his, and told me he had
 read some of my small Treatises; and particularly,
 that against the Sympathetick Powder of Sir *Ke-
 nelm Digby*, and observed my doubtfulnes of the
 philosophical Mystery, which caused him to take
 his opportunity, and asked me if I could not be-
 lieve such a Medicine was in nature, which could
 cure all Diseases, unless the principal parts (as
 Lungs, Liver, &c.) were perisht, or the predesti-
 nated time of death were come. To which I re-
 yed, I never met with an Adept, or saw such a
 medicine, though I read much of it, and have wished for
 . Then I asked {if he were a Physician, but he
 preventing my question, said, he was a Founder of
 cast, yet from his youth learnt many rare things
 Chymistry, of a friend particularly, the manner
 extract out of Metals many Medicinal Arcana's
 y force of fire, and was still a lover of it. After o-
 ther large discourse of experiments in Metals, This
 liar asked me if I could know the Philosophers
 one when I see it, I answered not at all, though I
 had read much of it in *Paracelsus*, *Helmont*, *Ba-
 lins*, and others ; yet dare I not say I could know
 the Philosophers Matter. In the Interim he took
 ut of his Bosome Pouch or Pocket, a neat Ivory
 ox, and out of it took three ponderous pieces or
 ball Lumps of the Stone, each about the bigness of
 small Wallnut transparent, of a paile Brimstone
 colour, whereunto did stick the internal scales of
 the Crucible, wherein it appeared this most noble
 substance was melted ; The value of them might be
 dged worth about Twenty Tuns of Gold, which
 hen I had greedily seen and handled almost a
 quarter of an hour, and drawn from the owner
 any rare secrets of its admirable effects in hu-
 ane

mane and Metallick bodies, and other Magical properties, I returned him this Treasure of Treasures truly with a most sorrowful mind, after the custor of those who conquer themselves, yet (as was bt just) very thankfully and humbly, I further desire to know why the colour was yellow, and not red, ruby couleur, or purple, as Philosophers write; he answered, that was nothing, for the matter was matur and ripe enough. Then I humbly requested him to bestow a little piece of the Medicine on me, in perpetual memory of him, though but the quantity of Coriander or Hemp Seed, He presently answered Oh no, no, this is not lawful though thou wouldest give me as many Duckets in Gold as would fill this roon not for the value of the matter, but for some particular consequences, nay, if it were possible (said he) the fire could be burnt of fire, I would rather at this instant cast all this substance into the fiercest flames. But after he demanding, if I had another private chamber whose prospect was from the publick Street, I presently conducted him in to the best furnished room backwards, where he entred without wiping his Shooes (full of snow and dirt) according to the custom in *Holland*, then not doubting but he would bestow part thereof, or some great secret treasure on me, but in vain; for he asked for a little piece of gold and pulling off his Cloak or Palloral habit, opened his Doublet, under which he wore five pieces of Gold hanging in green silk Ribons, as large as the inward round of a small Pewter Trencher: and this Gold so far excelled mine, that there was no comparison for flexibility and colour; and these Figures with the Inscriptions engraven, were the resemblance of them, which he granted me to write out.

I

Amen

Holy holy holy
the Lord our God and
things are full of
his honour

Leo. Libra:

2

The marudous
wisdome of the wonderfull
Iehovah in the vniuersall
Booke of nature I am
made the 26.th of

August.

1666

3



The wonderfull
God; Nature and
the spagyricall Art
make nothing
in vain.

4

To the Honour
of the Euerlasting, Inuisible
one only wise most high
Omnipotent God of Gods,
oholy.holy Gouernor
and praiseworthy
Praefurer of all

5

Holy art thou
Oholy spirit, Halleluiah,
ffye vpon the Diuell
and never speake of
God without light
Amen.

I being
red to
swept
my H
nd cam
rs; He
made
her ch
oor w
ould
body
ft c
ys; a
whi
and
ah li
ly en
esta
the
e w
bi
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in

I being herewith affected with great admiration, desired to know where and how he came by them. Who answered, An outlandish friend who dwelt some days my House (giving out he was a Lover of this art, & came to reveal this art to me) taught me various arts; First, How out of ordinary Stones and Christalls, make Rubies, Chrysolites and Sapphires, &c. much rarer then the ordinary. And how in a quarter of an hour to make *Crocus Martis*, of which one dose would infallibly cure the Pestilential Distentary (or body Flux) and how to make a metallick Liquor most certainly to cure all kinds of Dropesies in four hours: as also a limpid clear water sweeter then honey, which in two hours of it self, in hot sand, it would tract the tincture of Granats, Corals, Glasses, and such like more, which I *Helvetius* did not observe. My mind being drawn beyond those bounds, to understand how such a noble juice might be drawn out of the metals, to transmute Metals; but the shade in the water deceived the dog of the Norfet of Flesh in his mouth. Moreover he told me his said Master caused him to bring a glass full of rain water, & fetch some refined Silver laminated in thin plates, which therein was dissolved within a quarter of an hour, like Ice when heated: And presently he drank me the half, and I pledged him the other half, which had not so much taste as sweet milk; whereby me ought I became very light hearted. I thereupon asked if this were a Philosophical drink, and wherefore we drank this Potion? He replied I ought not to be so curious. And after he told me that by the said Masters directions, he took a piece of a Leaden pipe, Gutter or Sistern, and being melted put a little such sulphurous powder out of his pocket, & once

again put a little more on the point of a Knife, and after a great blast of Bellows in short time poured it on the red stones of the Kitchin Chimney, which proved most excellent pure Gold ; which he said brought him into such a trembling amazement, that he could hardly speak : But his Master thereupon again incouraged him, saying, Cut for thy self the sixteenth part of this for a memorial, and the rest give away among the poor, which he did. And he distributed so great an Aims as he affirmed (if my memory fail not) to the Church of Sparrenda : But whether he gave it at several times or once, or in the Golden Masses or in Silver Coyn, I did not ask. At last said he { going on with the story of his master, he taught me throughly this almost Divine Art. As soon as this his Historie was finisht, I most humbly beg'd he would shew me the effect of Transmutation to confirm my faith therein; but he dismissed me for that time in such a discrediter manner, that I had a denial. But withall promising to come again at three weeks end, and shew me som curious Arts in the Fire, and the manner of projecting them, provided it were then lawful without prohibition. And at the three weeks end he came, and invited me abroad for an hour or two, and in our walks having discourses of divers of natures secrets in the fire, but he was very sparing of the great Elixir, gravely asserting, that was only to magnifie the most sweet fame, and name of the most glorious God, and that few men indeavored to sacrifice to him in good works, and this he expressed as a Pastor or Minister of a Church ; but now and then I kept his ears open, intreating to shew me the Metallick transmutation, desiring also he would think me so worthy to eat and drink and lodge at my house, which he did prosecute so eagerly, that scarce any Suiter could please

and more to obtain his Mistress from his Corrival ; he was of so fixt and stedfast a Spirit, that all my eavors were frustrate : yet I could not forbear to him further I had a fit laboratory, and things ready and fit for an experiment. and that a promised favour was a kind of debt ; yea, true said he, but I promised to teach thee at my return with this proviso, which were not forbidden.

When I perceived all this in vain, I earnestly craved a most small Crum or Parcel of his pouder or Stone, to transmute four Grains of Lead to Gold ; and at out of his Philosophical commiseration, he gave me a Crum as big as a Rape or Turnip seed ; saying, give this small Parcel of the greatest Treasure of the world, which truly few Kings or Princes have ever known or seen : But I said, This perhaps will not transmute four Grains of Lead, whereupon he bid me never it him back, which in hopes of a greater Parcel I did ; but he cutting halfe off with his Nail, flung onto the fire, and gave me the rest wraped neatly up in Blew Paper ; saying, It is yet sufficient for thee. Answered him (indeed with a most dejected Countenance) Sir, what means this ; the other being too little, you give me now less. He told me, If thou st not mannage this ; yet for its great proportion so small a quantity of Lead, then put into the Crucible two Drams, or halfe an Ounce, or a little more of the Lead ; for there ought no more Lead be put in the Crucible then the Medicine can work upon, and transmute : So I gave him great thanks for my diminished Treasure, concentrated truly in the Superlative degree, and put the same charily up into my little Box ; and, I meant to try it the next day ; nor would I seal it to any. Not so, not so ; (said he) for thou ought to divulge all things to the Children of Art, which

which may tend to the singular honour of God, so they may live in the Theosophical truth, and not all die Sophistically. After I made my confessi to him, that whilst this Masse of his Medicine was my hands, I indeavoured to scrape a little of it aw with my Nail, and could not forbear ; but scratch off nothing, or so very little, that it was but as an divisible Atome, which being purged from my N and wrapt in a Paper ; I projected on Lead, but fou no transmutation ; but almost the whole Masse Lead flew away, and the remainder turned into a me glassy Earth ; at which unexpected passage, he sing, said, thou art more dextrous to commit The then to apply thy Medicine ; for if thou hadst or wrapped up thy stollen prey in Yellow Wax, to p serve it from the arising fumes of Lead, it would ha penitrated to the bottom of the Lead, and transmut it to Gold ; but having cast it into the sumes, partly by vi lence of the vaprous sumes, and partly by Sympathetick alliance , it carried thy Medicine qu away : For Gold, Silver, Quick-silver, and the li Metals, are corrupted and turn brittle like to Gla by the Vapours of Lead. Whercupon I brought h my Crucible wherein it was done, and instantly perceived a most beautiful Saffron like Tincture sti on the sides; and promised to come next morning, nine in the Morning, and then would shew me r error, and that the said Medicine should transmu the Lead into Gold. Nevertheless I earnestly pray him in the interim to be pleased to declare only for r present instruction , if the philosophick work co much, or required long time. My friend, my frier (said he) thou art too curious to know all things an instant, yet will I discover so much ; that neith the great charge, or length of time, can discoura dally ar

y; for as for the matter, out of which our Magistry made, I would have thee know there is only two metals and Minerals, out of which it is prepared; but regard the Sulphur of Philosophers is much more plentiful and abundant in the Minerals; therefore it is made out of the Minerals. Then I asked again, what was the *Menstrum*, and whether the operation working were done in Glasses, or Crucibles? He answered, the *Menstrum* was a Heavenly Salt, or of Heavenly Virtue, by whose benefit only the wise can dissolve the Earthly Metallick body, and by such solution is easily and instantly brought forth the most noble *Elixir* of Philosophers. But in a Crucible is the operation done and performed, from the beginning to the very end, in an open fire, and all the whole work is no longer from the very first to the last in four days, and the whole work no more charge than three Florens; and further, neither the Mineral, of which, nor the Salt, by which it was performed, is of any great price. And when I replied, the Philosophers affirm in their writings, that seven or eight Months at the least, are required for this work, answered, Their writings are only to be understood by the true adeptists; wherefore concerning time they would write nothing certain: Nay, without the communication of a true Adept Philosopher, not one indeed can find the way to prepare this great Magistry, for which cause I warn and charge thee (as a friend) not to fling away thy Money and Goods to put out this Art; for thou shalt never find it. To which I replied thy Master, (though unknown shewing it thee; So mayst thou perchance discover something to me, that having overcome the Rudiments, may find the rest with little difficulty, according to the old saying. *It is easier to adde to a foundation,*

then begin a new. He answered, In this Art 'tis qu
otherwise; for unless thou knowest the thing fro
the head to the heel, from the Eggs to the Apple
that is, from the very beginning to the very end th
knowest nothing, and though I have told thee enoug
yet thou knowest not how the Philosophers do ma
and break open the Glassy Seal of *Hermes*, in wh
the Sunn sends forth a great splendour with his mar
lous coloured Metallick Rayes, and in which look
Glass the Eyes of Narcissus behold the transmuta
Metals, for out of those Rayes the true Adept Philo
phers gather their fire; by whose help the Vola
Metals may be fixed into the most permanent Meta
either Gold or Silver. But enough at present; for
intend (God willing) once more to morrow at
ninth hour (as I said) to meet, and discourse fur
ther on this Philosophical subject, and shall shew y
the manner of Projection. And having taken
leave, he left me sorrowfully expecting him; I
the next day he came not, nor ever since: Only
sent an excuse at halfe an hour past nine that morni
by reason of his great busines, and promised to co
at three in the afternoon, but never came, nor ha
I heard of him since; whereupon I began to doubt
the whole matter. Nevertheless late that night
Wife (who was a most curious Student and enqui
after the Art, whereof that worthy man had discou
came solliciting and vexing me to make experiment
that little spark of his bounty in that Art, whereby
be the more assured of the truth; saying to me, un
less this be done, I shall have no rest nor sleep all t
night; but I wisht her to have patience till next mo
ning to expect this *Elias*, saying, perhaps he will
turn again to shew us the right manner. In the me
time (she being so earnest) I commanded a fire

made (thinking alas) now is this man (though so di-
e in discourse) found guilty of falsehood. And Se-
ndly attributing the error of my projecting the grand
est of his powder in the dirt of my Nail to his charge,
cause it transmuted not the Lead that time ; And
thly, because he gave me too small a proportion of
said Medicine (as I thought) to work upon so
eat a quantity of Lead as he pretended and ap-
pointed for it, Saying further to my self, I fear, I
ar indeed this man hath deluded me ; Nevertheless
y wife wrapp'd the said matter in Wax, and I cut
use an Ounce, or six Drams of old Lead, and put into
Crucible in the fire, which being melted, my wife put
the said Medicine made up into a small Pill or But-
n, which presently made such a hissing and bubbling
its perfect operation, that within a quarter of an
our all the masse of Lead was totally transmuted into
e best and finest Gold, which made us all amazed as
anets struck. And indeed (had I lived in *Ovid's*
ge, there could not have been a rarer Metamorphosis
en this, by the Art of Alkemy. Yea, could I have
joyed *Argus's* Eyes, with a hundred more, I could
ot sufficiently gaze upon this so admirable and almost
iraculous a work of nature ; for this melted Lead
after projection) shewed us on the fire the rarest
id most beautiful Colours imaginable ; yea, and the
eenest Colour, which as soon as I poured forth into
i Ingot, it got the lively fresh Colour of Blood ;
id being Cold shined as the purest and most refined
ansplendent Gold. Truly I, and all standing about
e, were exceedingly startled, and did run with this
urified lead (being yet hot) unto the Goldsmith,
ho wondred at the fineness, and after a short trial of
ouch, the judged it most excellent Gold in the whole

world, and offered to give most willingly fifty Flore
for every Ounce of it.

The next day a rumor went about the *Hague*, and
spread abroad; so that many illustrious Persons and
Students gave me their friendly visits for its sake.
Amongst the rest the general Say-master, or Examiner
of the Coynes of this Province of *Holland*, Mr. *Parelus*, who with others earnestly beseeched me to
pass some part of it through all their Customary trials,
which I did, the rather to gratifie my own Curiosity.
Thereupon we went to Mr. *Breestel* a Silver-Smiter
who first tried it per *Quartam*, viz. he mixt three
four parts of Silver with one part of the said Gold
and laminated, filed, or granulated it, and put
sufficient quantity of *Aqua Fortis* thereto, which pre-
sently dissolved the Silver, and suffered the said Gold
to precipitate to the bottom; which being decaute-
off, and the Calx or Powder of Gold dulcified with
water, and then reduced and melted into a body
became excellent Gold: And whereas we feared loss
we found that each Dram of the said first Gold was
yet increased, and had transmuted a Scruple of the
said Silver into Gold, by reason of its great and ex-
cellent abounding Tincture.

But now doubting further whether the Silver was
sufficiently separated from the said Gold, we instantly
mingled it with seven parts of Antimony, which we
melted & poured into a Cone, & blowed off the *Regulum*
on a Test, where we missed eight Grains of our Gold, but
after we blowed away the rest of the Antimony, or
superfluous *Scoria*, we found nine Grains of Gold
more for our eight Grains missing, yet this was some-
what pale and Silver-like, which easily recovered its
full Colour afterwards; So that in the best proof of
fire we lost nothing at all of this Gold; but gained a
aforesaid

ore said. The which proof again I repeated thrice, and found it still alike, and the said remaining Silver part of the *Aqua Fortis*, was of the very best flexible Silver that could be; So that in the total, the said Medicine (or *Elixir*) had transmuted six Drams and two Scruples of the Lead and Silver, into most pure Gold.

Behold I have now related the full History, from the Philosophical Eggs to the *Golden Apples*, (as the proverb goes) and though I have the Gold, yet here the Philosopher and *Elias* is I know not; but wheresoever he is the Almighty God (protector of all creatures) shelter him from all danger under his wings, and bring him to Eternal bliss and happiness in his heavenly Kingdom, after the end of his full pilgrimage in his life, for the succour and relief of Christendome, and the whole world, Amen.

CHAP.

C H A P. IV.

I betake me now to the Dialogue between Elias the Artist, and the Physician, to express what is past, and all other passages.

Elias. God save you *Helvetius*? I have heard of your curious search after natural things, and read thy Books, particularly against *Kenelm Digbys Sympathetical Pouder*, where he glories to heal all wounds at a distance. Truly I delight incredibly in all such things, which we see in this Look-glass naturally implanted in the Creatures, whether Sympathetick or Antipathetick : for the inexhaustible Treasures of the Divine light and Deity (abundantly granted us) may be perfectly known out of the Creatures under the Sky, or in the womb of the Earth, or in the Seas brought forth. That with all their gifts and powers (potentially in them) they might be beneficial to restore health and help to mortal man.

Physician. Sir, You are the welcomest Guest ; for a philosophical discourse of nature is the only refreshing of my Spirit, and Salutiferous nourishment ; come I pray into this Chamber.

Elias. Sir, It seems you have here a whole shop of the fiery Art of *Vulcan*, and perhaps all Spagyrical Medicines, most exactly drawn out of the Mineral Kingdom.

ingdom. But Sir ? For what end so many Medicaments ? when by a most few we may much sooner and safelyer restore the health of man, if the distemper be not deadly, either out of defect of nature, or putrifaction of any noble part, or the whole onsumption of the radical humidity ; for in such desperate cases neither Galenical Cures, nor Paracellic Tinctures can be helpful ; but it is not thus in ordinary diseases, where nevertheless often men are constrained before their fatal Term, to travail out of his most sweet light amongst the dead, for want of speedy and potent remedies.

Physician. Sir, I apprehend by your discourse you are either a Physician, or an expert Student in Chemistry. Verily I believe there are more excellent Medicaments, and an universal Medicine, which might prolong life until the determinate end, and also cure and heal all distempers in mans body, but who can shew the way to such a Fountain, whence such a Medicinal Juice may be obtained, perhaps none amonst men.

Elias. Truly I am only a Founder of Brass, yet almost from my Cradle my *Genius* prompted me to search Curiosities in the fiery Art, and I have diligently searched through the internal nature of Metals, and though now I forbear assidual labour and accurate Scrutiny, yet such labours and lovers are delightful to me ; and I believe the most high, great and good God, will in this our Age afford his Spagyrick Sons the Metallick mysteries *gratis* yet, by praying, and labouring to attain them.

Physician. I grant God affords his commendable good things *gratis*, yet he hath seldom given or doth easily sell to his Sons this Medicinal *Nectar* for nothing.

For we know certainly that infinite numbers of Chymists have and do still draw water through a Sieve, whilst they presume to prepare the universal Stone of Philosophers, and out of the Books of triumphing Adepts, none can learn the manner of preparing it, or know their first matter. And whilst one searcheth on the lowest root and foot of the Mountain, he never ascends to the highest top, where only he can eat and drink the *Ambrosia* and *Nectar* of the *Macro-Sophists* or Philosophers. In the Interim it is the part of a good Physician, for want of that universal *Elixir*, to keep a pure and safe Conscience, and apply to diseases such restoring remedies in which he certainly finds the effect and Virtue of Curing them. Therefore in all desprate Diseases I use such most simple Medicaments, that the Patients either speedily recover, or are brought into some way of their former better health.

For there are various kinds of Salts generated in the Glandules and Lymphatick Vessels, after the putrefaction of this or that received nourishment, which afterwards flourish out in various humours, and cause either internal or external distempers, For experience teacheth us, that as many constitutions or Complexions, so many diversities of Diseases, although it be the very same Disease in general. As we have experience in them who drink Wine, where divers operations presently manifest themselves.

For Peter having drunk Wine, presently begins to be angry and furious on the contrary : Paul seems to have a Lamblike timidity; but Matthew sings, and Luke weeps.

Item. From the contagious Scorbutical poison, the Radical Juice of Peter in his Lymphatick Vessels and Kernels is turned into Acidity, which obstructs the

the passages and Organs of all the whole body. From whence springs up under the skin discoloured Azure or blie-colour spots; but in the time of the Plague they bud forth in the likeness of Cornes of Pepper.

But the Juice of the same parts in *Paul* is changed into an opening bitterness from whence in the skin grow red spots under the Arms and Legs, like unto fleasites; but in the plague time Carbuncles.

But the Juice or humidity of the same parts in *Mabew* is turned somewhat sweet and easie to be putrefied, whence bud forth under the skin watry Tumors in his Arms and Legs, the like almost you may see in Hydropical Patients; but in the pestilence riseth estinential Tumors.

But of the same parts in *Luke*, the Juice is changed into a sharpe salty driness, whence come forth under the skin of his Arms and Legs, precipitations of the ordinary ferment of the flesh, and such exsiccations as commonly fall out in the consumptive Atrophia; ea; most often into the true Atrophia: But in the Plague, come forth most ardent swellings, with distracteness until death.

Behold my friend ! No Physician, by one universal Medicine can Cure this only Disease of the Scorbuteick-estential or Febrile-poyson, but indeed by means of a particular Vegetable or Mineral granted in nature from God, we may ; for I can succour andandle all Scorbuteical patients, with one Scorbuteical herb, as Scurvy-grafs, or Sorrel, or Fumitory, or *Baccabungia*, called Brooklime or Red Coleworts; ea, much less can we succour them with one remedy compounded of all these divers species; for as much as here is such an Antipathy between Scurvy-grafs and Sorrel, as there is between fire and water, and the same Antipathy

Antipathy is also observed between the Herb Fumitory, and *Baccabungy* : Therefore

The Corrector or *Peters Scorbutical*, colouring Salty and sower Poylon, is made with the bitter Volatil Salt of the Herb Scurvy-grass.

The Corrector of *Pauls Scorbutick*, tinging, salty and bitter poyson, is made with the fixt sowl Salt of the Herb Sorel.

And the Corrector of *Mathew's Scorbutick* salty tinging sweet and moistening poyson, is made with the help of the fixt bitter and drying Sulphur of the Herb Fumitory.

But the Corrector of *Luke's Scorbutical Tingent* Salty, sharp and drying poyson, is made by the help of the sweet moistening *Mercury* of the Herb *Baccabungy*, Brooklime or Red Coleworts: As out of the External signature of those Herbs is very easie to judge the specifick internal remedy, against these divers Scorbutical Diseases. Verily my feind; if this be well observed, a prudent Physician will doubt not of the universal Medicine.

Elias. I shall easily grant all which thou hast Argued, yet the fewest of Physicians observe this Method. In the Interim it is not at all impossible that there is also in the Kingdom of Minerals (being the highest) an universal Medicine, by whose only benifit we may effect and afford all which are recounted by thee of many Remedies out of the lower most Kingdom of Vegetables. But our most great and good God for some weighty Reasons, hath not given this kind of magnificent Charismal gift or super-eminent Science promiscuously to all Philosophers but hath revealed the same to a few, though all the Adepts agree that this Science is true, and that none ought to doubt of the truth thereof in the least.

Physician, Sir besides the mentioned things, there
e yet other observations strenuously opposing
e operation of an universal medicine ; Partly in re-
ect unto mens age and strength; Partly by reason of
e Sex, and other circumstances, whilst there is a
ain difference between the tender and strong : Ei-
er by nature or education, and between the male
d the female; young man and maid ; and between
e beginning, middle, or end of the disease ; And it
ust be known if the disease be inveterate, or but
tely have invaded the party ; and lastly, if the Fer-
ent in this disease be promoted, or in another be
cipitated : For the Effervency of the Ferment is
ade in the Stomack, or intestines, and indeed many
contradictions are against the Universal Medicine, and
how Phisitians have *Thomas a Didymus* Spectacles at
their fingers ends.

Elias, You have argued very Philosophically ;
or so many men, so many minds. And as sweet Mu-
sick pleaseth not every *Mydas* ears, or the same
eats and drinks please every Pallate : So the judg-
ments of unskilful persons are very different concern-
ting this Universal Medicine, both for humane and
metallick Bodies : And certainly the operation of this
offers much from particular Medicines ; Some where-
nevertheless are in a manner universal, or so e-
reemed, as the Herb Scurvygrass, curing all sorts of
e Scurvy , marked with A zure spots ; Sorrel, eve-
Scurvy with red spots, Beccabungia (red Coleworts
Brooklime) Atrophia, or the Consumptive kind :
d Fumitory Tumors of another kind : Especially
th such Phisicians to whom the abovesaid observa-
tions are in high esteem. Besides there is a vast dif-
ference between the universal Medicine of true Phi-
sophers, which revives all the vital spirits, and the
particular

particular Medicament of a slight cure ; where on
the venome of humours boyling against nature (i
this man sowe, in another bitter, &c. and in one S
line, in another sharp) is corrected : And if the
corruptions be not presently removed by the usu
Emunctories of Mouth, Nostrils, Stool, Urine,
Sweat ; then certainly the Corruption of one, b
gets another disease ; for every spark of Fire havi
food, and not quencht, will arise to the greatest co
flagration . But if there be a defect in the motions
the Vital Spirits, then this is impossible to be effect
by particulars ; wherefore it concerns every cons
tentious Phisitian to learn how he may promote the
motion of the vital spirits, to a natural digestible he
which is most securely and best performed by our
niversal Medicine, by which the sick are notably
created ; for as soon as this more then perfect M
edicine removes the mortifying seeds, Nature is re
stored, and so lost health recovered ; and that or
by a harmonious Sympathy between it and the Vi
tal Spirits ; Wherefore the Adept do call it the M
ystery of Nature, defence of old Age, and against
Sicknesses, yea, of the very Plague and Pestilence.
For this being a kind of *Salamander*, communica
its virtue and (as a *Salamander*) makes a man li
till his last appointed time against all the Fiery E
demical Darts of the angry Heavens or their Ma
volent Influences.

Physitian, Sir ! I understand by your discou
That this Medicine doth nothing to the correcting
depraved or corrupt humours, but only by strengt
ning the Vital Spirits, and our Balsamick Natur
but other practical Chymists teach how to separa
he impure from the pure, and ripen the unripe,
or make the bitter become a little sower or Ac
a

d the fower sweet, and so to turn sharp into mild ;
Id into sharp, fower into sweet, and sweet into
wer. Also I understand you say this universal me-
dine cannot prolong life beyond its prefixed time,
t only preserves it from all venome and deadly
kness, which agrees with the vulgar belief, That
e Life depends only upon the will of God. But
ffing by these things, my question is still, whether
mans former nature may be converted into another
w nature ? So that a slothful man, may be chan-
d into a diligent nimble man. and a Melancholy
an by nature be made a merry man ; or the
e.

Elias, Not at all Sir, for no Medicine hath pow-
to transform the nature of man in such a manner,
more then wine drunk by divers men changeth the
rsons nature, but only provokes or deduceth what
in man potentially into Act ; For the universal Me-
dicne works by recreating the vital spirits, and so re-
breath that health which was suppressed for a time.
the same manner the heat of the Sun never trans-
utes the Herbs and Flowers, but stirs up their po-
tial powers to become active. For a man of me-
ncholly temper is again raised up to his natural me-
ncholy disposition, and a merry man to become
erry. And so in all desperate diseases, it is a pre-
nt and most excellent preservative. Nay if there
uld be any prolonging of Life. Then *Hermes, Pa-*
elsus, Trevisan, and many others having had the
id Medicne would never have undergone the Tyrant
of death, but have prolonged their lives perhaps to
is very day : It were therefore the part of a mad
anatick to believe that any Medicne in the world
ould prolong life longer then God limits.

Physitian, Worthy Sir, I agree now cheerfully to

all you have said touching the Universal Medicine, ing no less regular then fundamental ; Yet till I prepare the same my self, it profits me not : Ind some Illustrious men have written of it so cautiously dark *Ænigmæ*, that very few can understand th progress to the end ; and if one could purchase these Authors, this short life might be therein con med, and not attain the thing. It remains theref only to pray and labour, *Ora & labora, Deus omni hora*, Work and Pray, God gives eve day.

Elias, Seldom indeed can this Art of Arts be pickt out of Books without demonstration from some true Adeptist.

But waving this, let us come to Transmutation Metals, by the most noble Tincture of which many have written, but 'tis true, few Disciples attain to the *Arcanum*.

Physitian, Your convincing Arguments, and before going Experiments, I believe all you say ; for *Z Kuffler* with the Tincture of one ounce of gold, projected on two ounces of Silver, transmuted as is sa an ounce and half into the purest gold, and a thi of the remainder into white gold, and the rest was s the purest Silver imaginable. And *Van Helmont* experiment proves the same, But especially *Alexander Scotus*, and *Count Russes* Experiment, well know at *Prague*, and as here you may see the inscription done before the Romian Emperour *Cæsar Ferdinand the Third* ; Where with one grain of Tincture we transmuted three pound of Mercury into the noble pure gold. Yet I confess I never saw a true Ade tist, or projection made, and therefore cann so absolutely conclude these tbings to be true.

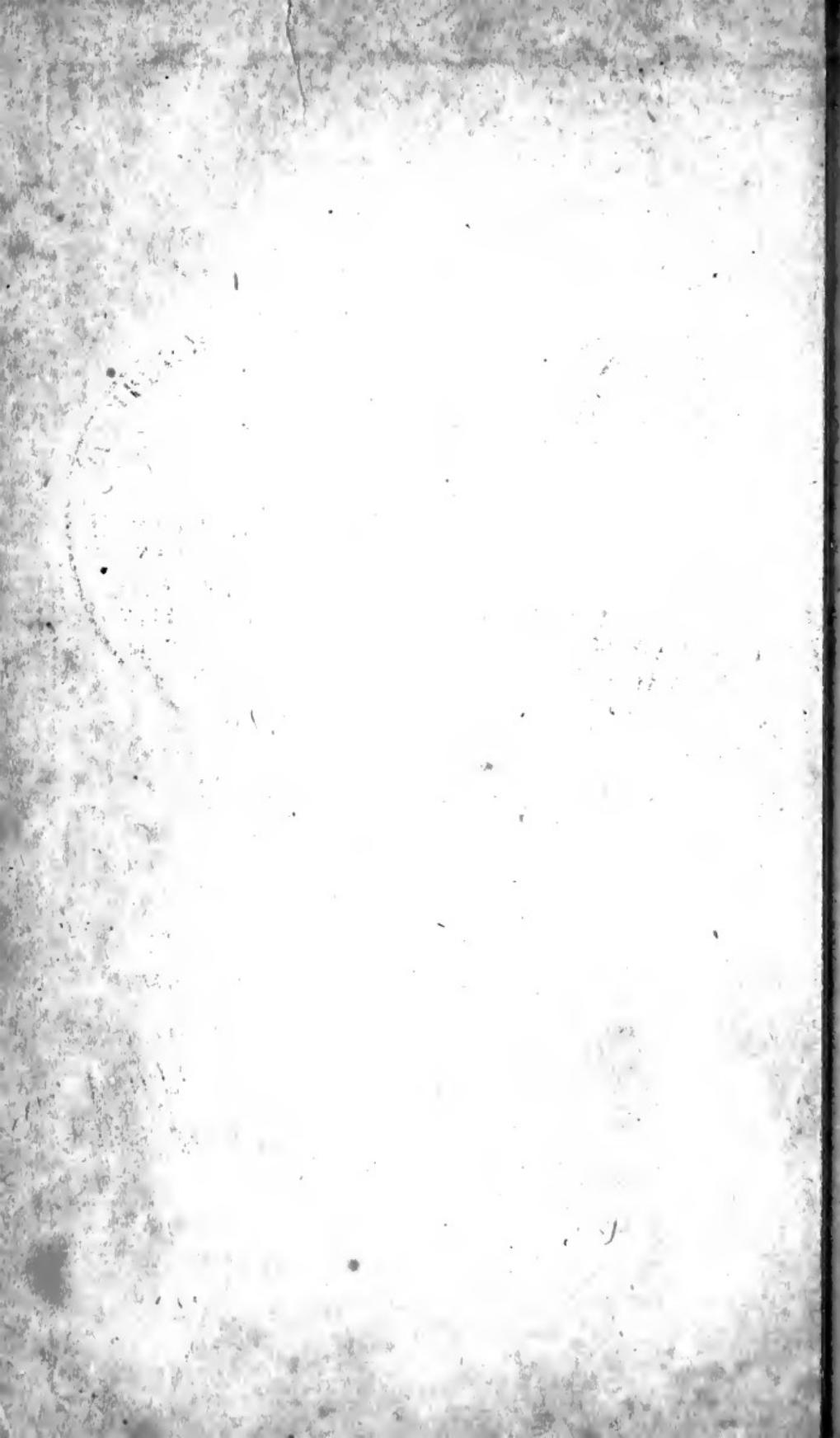
Elias, My Friend, The art will remain true, wh ch

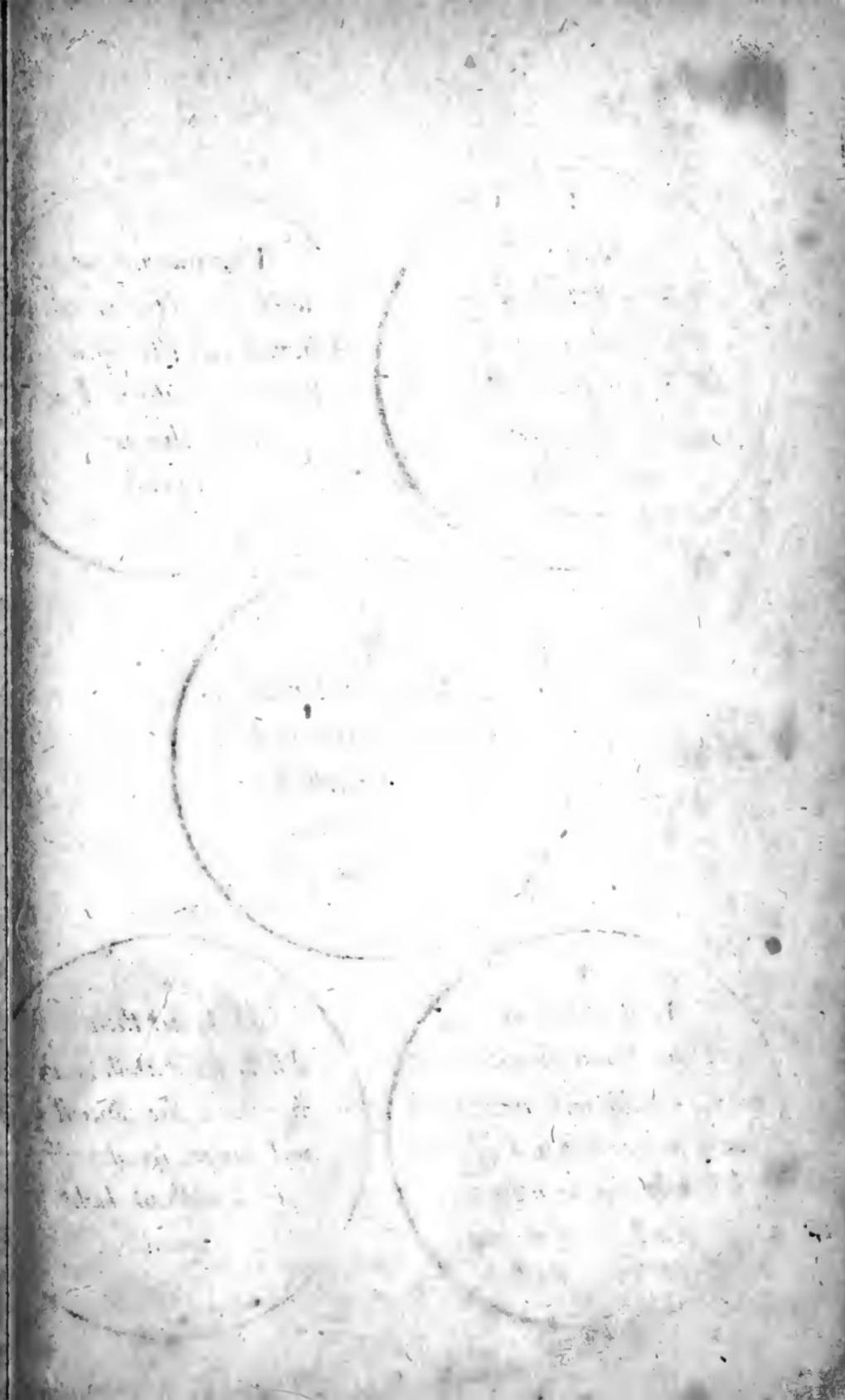
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CREATURES.

The Thickness
of that piece of gould



ant Rusz, uppermost Hill master in Steyer
Carinthia (two Provinces of high Germany).
h with one only graine of Tincture transmuted
e pounds of Quicksiluer into pure gold fixt
ll assayes & proofes out of which was cast
piece of Gould





I

Amen

Holy holy holy
is the Lord our God and
all things are full of
his honour

Lco. Libra.

2

The maruelous
wisdome of the wonder
Iehovah in the vniuersal
Booke of nature I am
made the 26.th of

August.
1666

3



The wonderfull
God; Nature and
the spagyricall Art
make nothing
in vain.

4

To the Honour
of the Euerlasting, Invisible
trine only wise most high
& Omnipotent God of Gods,
holiholiholy Governor
and praiseworthy
Preseruer of all

5

Holy art thou
Oh holy spirit, Halleluiah
fфе rpon the Diuell
and neuer speake of
God without light

Amen.

her you believe or not : For Example. In the singular exalted sulphurous virtue in the Loadstone (by its only touch derives a sympathetick vertue into the sulphurous Iron to become another Magnet or Loadstone by its touch. So doth it happen in the Philosophers Stone, in the which is all that the wisemen eek. Now in regard their writings are so numerous and dark : it is to be wished one Laconick short Epitome were extracted out of all for the said Art to be dearly manifested in a short time, with little labour and expence ; and so a most easie Transite made to the best Authors. But look here, I will now shew you the true matter of Philosophers to confirm your belief.

Physitian, Is this glassy yellow Masse it indeed ? I fear you do but jest or dally with me.

Elias, Yea truly, thou hast now in thy hands the most pretious thing in the world, the true Philosophers stone, none ever more real or can be better, neither shall any have another, and I my self have wrought it from the very beginning, to the very end. Then stepping into a more private Room he shewed me these five pieces of pure gold, made out of Lead by the Philosophical Tincture, which saith he, I wear in memory of my Master : Now by thy great reading canst thou judge of what matter or substance it is made and composed.

Physitian, Sir I cannot judge, but it seems you learnt it not of your self, but had a master instructed you to make it. Now I beseech you Sir, bestow a little crum of the same upon me, if it be but as much as a Coriander or Hemp Seed, only to transmute four grains of Lead into gold.

Elias, I confess an honest good man first shewed me the possibility, and then the art and manner to pre-

pare the Medicine, but to give thee any of this Medicine is not lawful, though I had for it as many Duckets as would fill this room; not for my esteem of the matter, which is of no price at all, but for other private considerations, and to make it so appear, I would now through all into the fire to be consumed, if were possible for the fire to destroy fire. Be ne therefore covetous, for thou hast seen more then many Kings or Princes that have sought for it. But I must now depart, and purpose to come again at three week end, and then if not hindred or forbid, I will abundantly satisfie thy curiosity to see transmutation; the *Interim*, I warn you not to tamper with this dangerous art, least you lose your fame and substance in the ashes.

Physitian, Sir, What shall I do, if it be not lawful for you to bestow so small a part of your tincture, because of your philosophical Oath, taken at you drinking the dissolved Silver in the rain water. You know I do eagerly desire to learn this, and I believe Adam thrown out of Paradice for eating an Apple would again desire this golden Fruit out of Atlanta Garden, though to hazard the destruction you premonish. And though I have not yet seen transmutation from you, I thank you for your great friendship in forewarning me of the dangers, and shewing me what I have seen, and till your return, I shall delight my self with what is discovered both of your Medicine and Person. But I fear Sir, if any King Prince, or Potentate should know the same (which God forbid) they would perchance imprison and torture you, till you should reveal all the art to them.

Elias, I never shewed the Stone to any in the world, but to you, except one aged man, and henceforth shall not to any ; but if any King, or other, (which I hope God will not permit) should Rack me o pieces, or burn me alive, I would not reveal it to hem, neither directly nor indirectly, as many circumferanious Physitians, Mountebanks, Vagabonds, and others pretend to do.

Physitian, Good Sir tell me in the *Interim*, who are the best Authors, in regard by experience you are best ble to judge.

Elias, Indeed Doctor I have not read many books, but amongst those I have read, none more curious ben *Cosmopolite Sendivogius*, The Dutch *Borger Derwerel*, and Brother *Basilius 12 Keys*, I can lend bee *Sendivogius* at my return, in whose obscure words the Truth lyes hidd, even as our Tincture lyes inclo- ed in the minerals and Metallick bodies.

Physitian, Sir, I give you most hearty thanks for our exceeding kindness and love, Believing that marvellous and efficacious Essences and Tinctures, lies hid in Metals and Minerals under the external rinds and shells of their bodies ; though I find few so expert in the Fire, to know how to pick out their Kernel Philosophically, for (as *Isaac Holland* writes) the outward body of every Animal, Vegetable, and Mineral, is like to a Terrestrial Province, within which excellent spiritual essences do retire and dwell, Wherefore it is needful that the sons of art should know how, by some saline, fit, suitable Ferment (pleasant and agreeable to the Metallick Nature) to tame and subdue, dissolve, separate, and concentrate, not only the Metallick, Magnetick virtue, wherewith to Tinge ; but also Phi-

Iosophically to multiply [the same, in their golden or silvery Homogenity. For we see that the bodies of all creatures are not only easily destroyed, but as soon as they cease to live, they hurry to their grave in putrefaction, *viz.* to their old Chaos and darkness of *Orcus*; wherein they were before they were brought to light by Creation in this World. But alas who or what man can or will shew us this Art in the Metallick Kingdom.

Elias, Sir I confess you judge right of the natural destruction of things, and if it be Gods pleasure, he can (as to me) send one (sooner then thou hopest) to shew thee the manner to destroy Metals and Minerals in a true Philosophical manner, and to gather their inward souls. In the mean time implore the blessing of this great God, who doth all things as he pleaseth. To whom I recommend thee, whose watchful eyes are always open, over all his regenerated Sons, and through Christ Jesus, So be sure I am your friend and once more Farewell.

THus my Friend *Elias* taking leave, left me three weeks, and to this very day; nevertheless, (as Spur) he impressed all these things deep in my mind and *Paracelsus* confirmed them, saying, That in, with of, and by metals spiritualized and cleansed, are perfect Metals made, and also the living gold and Silver of Philosophers, as well for humane as metallick bodies.

lies. Wherefore if this guest my Friend, had taught
 me the manner of preparing this Spiritual and Celestial Salt he spake of, by and with which I might (as it
 were) within their own matrix, gather the spiritual
 rays of Sun or moon, out of the Corporal Metal-
 lick substances, Then truly from his own light he had
 enlightened me, that I should have known how
 magnetically (by a Sympathetick power) in other
 imperfect corporeal metals, their internal souls might
 be Clarified and Tinged, so that their own similiary
 bodies being of like kind, might be transmuted into
 Gold or Silver, according to the nature of red Seed,
 unto a red body; or of the white Seed into a white
 and pure body; For *Elias* told me that *Sendivogius*
 his Calybs was the true Mercurial Metallick hu-
 midity, by help of which (without any Corrosive)
 his Artist might seperate the fixt rayes of the Sun
 or Moon, out from their own bodies, in a naked
 fire, in open Crucible, and so make them Volatile
 and Mercurial, fit for a dry Philosophick Tincture (as
 he partly communicated and shewed me before he
 went) to transmute the Metals. For all learned Chy-
 mists must consent, that *Pyrotechny* is the mother and
 Nurse of many noble Sciences and Arts, and they
 can easily judge from the Colours of the Chaos of
 metals in the fire, what metallick body is therein! And
 truly, every day, metals and transparent stones, are
 yet so procreated in the bowels of the Earth, from
 their proper, noble, vapourous seed, with a spiritual
 Tingent Sulphurous Seed, in their divers Salty Ma-
 trices; for the common Sulphur, (or the Sulphur of
 any pure or impure metal, whilst yet conjoined with
 its own body) being mingled only with Salt-Peter in
 the burning heat of Fire, will be easily changed into

the hardest and most fixed Earth. And this Earth i afterwards easily changed by the air into most clea water, and this water after by a stronger fire, ac cording to the nature of either pure or impure me tallick Sulphur admixed)is turned into Glass, colourd with various and very beautiful colours. Almost si likewise is a Chicken generated and hatcht out of the white of an Egg, by a gentle natural heat ; and thus also from the seminal Bond of Life of any metal, i made a new and much more noble metal, by a heat con venient to a salty fires nature, Though few Chymist know perfectly how the internal virtues of metals (al ways magnetically moving according to their harmo ny or disconsonancy) are distinguished ; and why on metal hath such a singular Sympathy or Antipath with the other metal, as is seen in the Magnet wit Iron, in Mercury with Gold, in Silver with Copper very remarkably. And so in some are notably found an Antipathy, as Lead against Tin, Iron against Gold Antimony against Silver : And again, Lead against Mercury. There are 600 such Sympathetical and An tipathetical Annotations in the animal and vegetabl Kingdom, as Authors have written

Thus Candid Reader have I here printed what have seen and done, for with *Seneca* I desire to know only that I may teach others : nay if wisdom were given conditionally to be kept secret, I would re ject it. If any shall yet remain doubtful, let him with a living faith believe in his Christ Crucifyed, and in him become a new Creature, through the mos strict way of regeneration, and be fixed therein in hope, and use true love and charity to his neighbour till his life be justly, chastly, and holily finisht, there by safely to sail through the wicked and impuden

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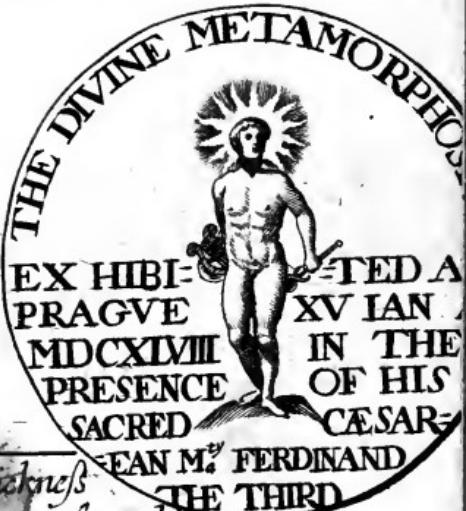
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CREATURES

The Thickness
of that piece of gould



Count Ruzz, uppermost Hill master in Steye
and Carinthiae (two Provinces of high Germany)
hath with one only graine of Tincture transmu-
three pounds of Quicksiluer into pure gold fir-
in all assayes & proofer out of which was ca-
this piece of Gould

ea. of this world, to the peaceable Haven of Hea-
en, where is an everlasting Sabbath with true Chri-
tians and Philosophers, in the true *Jerusalem*. John
Frederick Helvetius, Count Russ in Syria, and Ca-
ynthia in Germany, with one grain of Tincture, trans-
muted three pound of ♀ into pure ♂ at all assayes.

and the first edition of the *Journal* to
the present date, and have no desire to
see it again; but I do not feel that the last two
issues are worth the trouble of getting, as they contain
nothing new or valuable.

G C V

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work!
In C
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that
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book
true
We

THE
GOLDEN ASS
Well managed,

A N D

TRYDAS Restored to Reason.

ra new Chymical Light appearing as a day Star of Comfort to all under Oppression or Calamities, as well Illiterate, as Learned, Male as Female; to ease their Burdens and provide for their Families.

WHEREIN

the Golden Fleece is Demonstrated to the blind world, and that good Gold may be found as well in Cold as Hot Regions (though better in hot) within and without through the universal Globe of the Earth, and be profitably extracted: So that in all places where any Sand, Stones, Gravel, or Flints are, you cannot so much as place your footing, but you may find both Gold, and the true matter of the Philosophers Stone. And is a Work of Women and play of Children.

written at Amsterdam, 1669. by John Rodolph Glan-
ber, The bright Sun of our Age, and Lover of
Mankind, like a true Elias riding on this
Golden Ass, in a Fiery Chariot.

and Translated out of Latin into English, in brieser Notes, 1670 by W. C. Esq. True Lover of Art and Nature, and well wisher to all men, especially to the poor distressed Houshold of Faith; The true Catholick Church, and body of Christ, Dispersed through many Forms of Religions, through the whole World, as the perfect Israelites.

22. MEDICAL DISEASES

CLASS A

ANSWER TO QUESTIONS

1. What is the name of the disease which is characterized by a violent, sudden onset, followed by a protracted course, and terminating in death? **Malaria.**

CLASS B

build up of dentin around the pulp cavity, and the new dentin is deposited ad apicalis, leaving the old dentin behind. This is called **secondary dentin.** It is the result of a local irritation, such as a tooth decay or a fracture of the tooth. It is also called **secondary dentin.**

2. What is the name of the disease which is characterized by a violent, sudden onset, followed by a protracted course, and terminating in death? **Malaria.**

3. What is the name of the disease which is characterized by a violent, sudden onset, followed by a protracted course, and terminating in death? **Malaria.**



THE
EPISTLE OF VV.C.
TO THE
CHRISTIAN AND COURTEOUS
READER.

Job 28. 6. & 2 Esdras 8. 2.

Reader,

God who made Man out of Earth or Clay, and out of Stones could raise up Seed to *Abraham*, hath here sent thee *Manna*, and commanded these very Stones to yield thee Bread, in

To the Reader.

in these Calamitous times , or rather
that which may satisfie thy honest and
moderate wishes more for Food and
all necessaries (as was intended in the
Fiction of *Mydas*) For every thing
thou touchest by this Art may turn
to Gold , and purchase whatsoeuer
thou needest for thy self, Friends and
Family, without borrowing, extorti-
on, or fear of want, or wearing lon-
ger Ears then will become a rationa-
man and a good Christian ; And so
thou maiest prove a true *Fortunatus*
or Providential *Mydas*, & procure the
a lighter heart then many that have
heavier Purse, which may be exhaū-
sted, lost or spent on their Lusts, and
yet not satisfie their fears or covetous
desires, though in present Plenty o
Corn and Wine. Yea, if thou ha
Grace and Wisdom, out of the ver
Stones in the Streets, or *Jobs* Dung
hill, thou maiest raise the Golde
Fleece, though in extract and *Job*
small

To the Reader.

small quantity, and mayest gain the Philosophers Stone, and withal make gold more plentiful then in *Solomons* days, and ride in Triumph over the World on this Golden Ass, by *Glaucopers* new Chymical Light, without old *Balams* property. *Quid non Mortalia pectora cogis Auri, sacra fames.* Let his Art therefore breed in thee a holy hunger of God, rather then Gold, and improve this Talent to Gods Honour that sent it, and to thy honest Neighbours good ; and fear not to be the poorer, though thou light thy Neighbours candle, by communicating somthing of this Art, or the fruicts thereof liberally, as thou wouldest be done unto ; That so all may glorifie the Almighty giver for his great Treasures and bounty, and live together in Peace and Love, without Griping, Grudging, or Anxiety ; whence may spring the true Golden Age, so long expected and desired

To the Reader.

desired, with *Halcion* days ; Neither
needest thou be sollicitous for thin
or their posterity, least they war
bread, if thou givest them but the
Stones with the use thereof for a Le
gacy. I have no other message a
present, but to wish thee herewith to
be content, and provide thee Treas
sures for Eternity, without taking
notice of this mean messenger that
brought it hither to thee, who though
invisible or unknown, shall remain

Thy well wishing Friend,

and Servant,

W.C.

Or twice five hundred.

L'aurum amice elegis Rus.

POST-

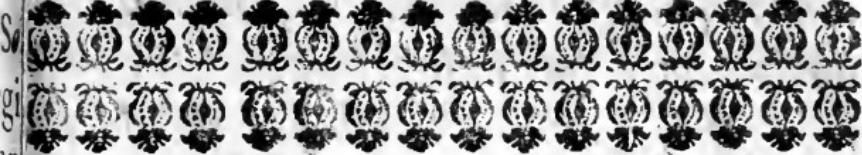
POSTSCRIPT.

TO help thee here a little forwarder. Take four ounces (or what quantity of powder of Emery you please, such as *Cutlers* use, and is brought at the Ironmongers, or else good Yellow, Red, or Purple *Talum*, or other good Stones or Minerals, Dissolve it in Spirit of Salt, of *Glaubers* cheapest making, Distill or Evaporate the Menstruum gently, or precipitate the Tincture by Lixiviat Salt, with ♂ or ♀ or the properest Loadstone ♦, and reduce all by ♀, but be sure not to be too hasty for a *Regulus*; But when you think it sufficiently washt and digested, cast it into a Cone for the first *Regulus*, Then with *Glaubers* Martial Discipline,

G

To the Redaer.

cipline, Mortifie the remaining sulphurousmatter, and you have a courser
and after a Lunary Body. Then begin
again, and add the last to the first, and
turn Ixions wheel in the Fire as often
as you please, till you find good
profit.



JOHN RODOLPH GLAUBER'S

EPISTLE

TO THE

READER,

Reader,

Satan with his Followers seeks nothing more, than the destruction of Mankind, and to hinder him from the gifts and favour of God. Wherefore I desire thee not to slight or

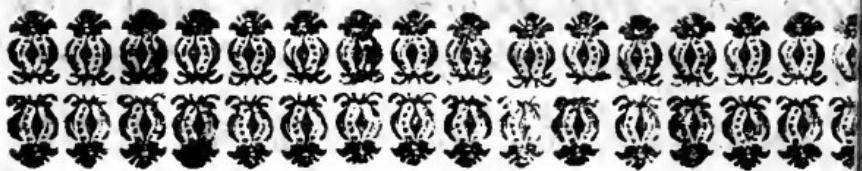
John Rodolph Glauber's
judge of these things rashly, which thou
knowst not; but first prove and try them
throughly, and although you should fail
(as it may easily happen to the inexperienced),
yet blame not my writings or good intentions,
but your own unfit Capacity,
or inexperience; for I write nothing
here, but what I have often effected,
and can perform and prove true -
very hour. Consult therefore fully
with other more experienced sea-
chers, whom I may hope have not
all erred and lost their labour in
easie a work, that even a Boy of ten
years old may understand it possible
and Fecible.

Nevertheless believe not that I
should set down here the manner
Extracting Gold in Lumps or great
quantities for profuse usage, but I
shall rather take heed and beware of
that.

N. B. No

Epistle to the Reader.

N. B. Now as I said throughout all
parts of the World, and in every
part of Sand, Pebbles, and Stones,
held good Gold, excepting Lime-
stones, which alone seldom or never
ave any Gold, else in all Rocks of
ireety Sand, Flints of whatever co-
ur; also in Gravel, Scurfe, or Bal-
st on Mountains, Valleys, in the
bowels of the Earth, the Sea, Ponds,
its, Rivers, and Floods, (none at
ll excepted) there is Gold to be found
ut Sand and Stones, hold most in
ot Countries; and although they be
hite, clear, and shining, without the
ast colour, yet there is some Gold;
ea, even sometimes in Clay grounds,
nd in Artificial baked Tyles and
ricks.



The first kind of Proof

Take white Sand or Flints, wherein you think there is not the least Gold, which joyn three parts of *Minim*, or any other pouder or Calx of Lead Flux this mixture in a Crusible covered in a wind Furnace, or by blast of Bellowes, and so let them flow well together for one hour, and it will turn to yellow glass, then put it forth least by delay it pierce the Crusible, and lay among the ashes. Powder this glass, and mix the same with half its weight of *Sal Alcali*, or Soap, or lay among the ashes : then put this mixture into an Iron Pot or Crusible, where you may first put Nails or other Bits of Iron, then Flux this in the Fire, and the glass of Lead will be reduced into a body again by the said Iron ; pour out this into an ingot or Cee, and the *Regulus* of Lead will sink to the bottom, leaving the Flints or Sand (like Scurfie and Dross) upon the top.

im on the top, but the Lead will contract such a
ick roughnes, that it will not easily flow. For the
ich take this remedy. Place this *Regulus* in a
ind Furnace, and upon one ounce of the melted
gulus cast a Dram, or something more of Salt Pe-
, and let them flow together ; Then the *Sal Nitre*
ll draw the black roughness from the Lead into a
orffe, which being poured forth and melted again,
comes tractable and white, and will easily flow
on a Test, but if you have not the skill to effect
s work ; put your black rough Regulus of Lead
to such a Crucible or Test, as the vulgar call Treib-
rbe (which is like a large hard Crucible bottom)
ver it, and let it purge it self in the fire for half an
ur, or at least for a quarter, and it will be white
d tractable. But the washing or cleansing by Salt
ter is far better ; weigh a peny weight, dram or
uple of this, and a like quantity of Lead; Test
em in a hard fixt Cupel apart, and this *Regulus*
ll hold a grain of Gold, and the Common Lead
ly a grain of Silver.

The Second kind of Proof.

Ake one part of white Flints or Sand, mix thrice
the quantity of Salt of Tartar, or any other
caly, and therewith fill a third part of a Crucible
(but not more least it run over) let it stand half an
our to be glowing red, and it will turn to a white
llucid glass, pour it into fair water, or rather into
Lee ; and the Sand or Flints will be dissolved into a
thick

thick Oyl or Water. In this water digest for about an hour or two, half an ounce of filed, rasped, rather scraped Lead, and the Lead will extract a spiritual Gold from the said Water or Flints, and thereby become yellowish; which take forth dr and Test on a Copel, and you shall find a grain Gold, but out of so much common Lead will be only a grain of Silver, which is the proportion to found in any Lead; whence you may certainly conclude that white Flints and Sand contain in them spiritual Gold, the which being joyned with Metal become Corporal.

The third kind or manner of Proof.

Dissolve $\frac{1}{2}$ or Lead in *Aqua fortis*, and pour forth into Salt water, and all the Lead will precipitate and fall to the bottome, in a white Calx or Powder, mix three parts of this Calx with one part of powder of Flints or Sand, and add half as much Salt out of Lees or other Alcali, mix them together, put them into an iron Crucible, where old nailes or bits of Iron be put in, fill it to the top and cover close for half an hour to melt and flow, till all the sharp corrosive spirits in the Lead be mortified by the Iron, and then the Lead will be reduced to a body as before, which cast into a Taper pointed Ingot or Cone, and the Regulus of Lead will sink to the bottome, the which must be washt and cleanse by Salt Peter, or in a fixt Copel under a Tyle, till it purge out the dross or faeces, then Test it, and a

uch

which of the same Lead severally apart, and the one yields a grain of Gold, and t'other only a grain of silver, as before is sufficiently expressed.

The true manner of proving all Flints, Rocky Stones, Pibbles, and Sands, &c. Legitimately and Infallibly ; whether they contain much Gold or little ; With a plain Reason for all.

Ake four ounces of Sand or Flints, or other Stones, neal them red hot in a Crusible, and quench them in cold water, and so they become astable to be beaten or ground to powder. Put these four ounces of powder into a Glass Cucurbit Retort, and pour thereon two ounces of *Aqua Regis*, to moisten the said powders very well and oroughly, and let it stand so in warm sand for half a hour, and the said *Aqua Regis* will extract all the Gold out of the Flints or Sand ; To which pour on two ounces of warm water, and stir it very well about, then strain or filter it through Cap Paper, and the water will pass through the paper with the Tincture, and leave the sand alone in the Paper ; then pour on more warm water into the paper, and let it stand through the Sand again, and so it will wash away all the remaining Gold and Tincture out of the sand, and carry it into the Receiver, which is likewise to be added to the rest ; Then pour upon this impregnated water or Liquor, some ordinary Beeswax rather

rather some spirit of Urine, and it will so mortifie the *Aqua Regis*, that the Gold will presently precipitate in a yellow Powder to the bottom; Cant off the water and wash the said Gold with more fresh water till the powder of Gold be sweet and perfectly clean after dry it very warily, else the said Gold will fulminate with that force as to break the glass in pieces and whatsoever else is about it. But if you mix little powder of vulgar brimstone to the said Calx or Powder of Gold, and let it glow in a glazed Crucible, then it will not fulminate at all. After this mix therewith some Borax and reduce it in a Crucible. And thus you may know what quantity of Gold is contained in the rest of the Sand or Flints of that nature. *N. B.* Unless perchance the said Sand or flints have Iron mixt, whereby then the Gold will become Pale and Brittle. Now in such a case you need not presently mix the said calx of Gold with Borax, because both the Gold and Iron would be reduced together, and so would be adulterate, and disappoint you of your expectation in that Trial. But such mixt Gold must be separated from the Iron on the Test with Lead, and so your proof will be good and without error.

There is another sort of trial and proof of Sand, flints, and Stones, &c. But since this way is easie and sufficient, we shall rest herein.

N. B. Yet my Council is, instead of *Aqua Regis*, to make use of Spirit of Salt, which will be cheaper, with ♂ and ♀ for a Loadstone, and Antimony for the flux.

Now learn the difference of natural, corporal, solid Gold, and that which is volatil and spiritual, which is the *Primum ens Auri*, or first beginning of Gold. Consider therefore that corporal gold by corro-

profive waters or salts, is easily extracted and re-
tained, but the spiritual is not so.

But now the reason that corporal gold, by the afore-
said proofs and experiments, is always extracted and
drawn forth, and happens upon this account, for al-
though in the said white sand there may be no cor-
poral gold at all, yet by the aforesaid proofs, some is
extracted, though truly not much, nor more than the
silver was which the Lead contained, which was used
in the said Trials. Note therefore that the said sil-
ver in the melting, drew the said spiritual gold out
of the said flints, stones, or sand; so that there-
fore it became ting'd and transmuted into corporal
gold; the which was very apparent hereby, for that
more gold was found then the quantity of Silver
contained within the said Lead; and as it was in the
other parcel of common Lead, used in that Trial;
if more corporal gold had been in the Sand or
Lead, it must necessarily have exceeded the quanti-
ty of Silver in the said Lead, for the Silver contain-
ed in the said Lead, mixt with the said Flints, could
not fly away in the air, to leave room only for so
much corporal gold, and therefore the cause that the
silver remained not Silver (as in the common Lead
was) that it was transmuted and turned to Gold, by
the Tincture, and spiritual gold drawn out of the
first *Ens* of sand, stones, and flints; and must be as-
cribed to the said first Ens or spiritual gold contained
in the said sand, stones or flints.

Now I have written this book only for the extra-
ction of corporal gold out of sand, stones, and
flints, &c but we leave the spiritual gold for the
philosophers, that they may make their Stone out
of it.

Wherefore, N. B. Whoever seeks to draw gold
out

out of sand, stones, and flints, &c. Let them chuse such stones, sand, &c. out of which they may draw corporal gold, with good profit which the Womb common, white sand, and flints cannot bear or bring forth.

The reason nevertheless, I wisht you to take which sand or flints, &c. to make experiments and trials was because every one might see, that in all kind of sand, good gold is contained, though out of all it cannot be profitably extracted, by reason the white sand and flints, &c. are often without corporal gold, but never without spiritual gold, by the which nevertheless silver may be tinged, and transmuted into good gold, as may plainly appear by and in the aforesaid practice and tryals.

But now the Philosophers seek not corporal gold, but spiritual, and they will know where, and in what subjects the spiritual or first essence of gold is most plentifully contained, and how to get the same with ease. Therefore although the said first essence of gold be in white sand, and white flints, &c. yet the said Philosophers will not meddle with that so willingly, nor will any expert true Philosophers sete themselves so to one subject, as not to use any other thing to get their Tincture; To whom it is well known that the first essence of gold is found in every thing throughout the whole earth; for wherever there is any Sulphur, there may be had the first essence of Gold to have their Tincture. But now in all Vegetables, Animals, and Minerals, there is a Sulphur certainly known and found, Therefore in all parts of the world, the matter of the philosophers stone may be had every where: so that the Poor may have the same without charge, no less then the rich, according to what the Philosophers doe profess claim,

oclaim, saying their matter is every where; and you may have the same in any parts of the world without money, and it meets you, and is trod on under feet, and cast out on the Dunghills; for so the true Philosophers do say, and write. Also a true Philosopher will not require or need much Gold for his Medicine; if he have but halfe an ounce which he brings to perfection, it will suffice for his whole life, and be in his power to multiply, and bring it to perfection as often as he please; and necessity shall require.

So that it may easily be demonstrated, that not only Gold, but somewhat more rare (*viz:*) the true Tincture is in Stones, which the Ancients did estimate in these words. *Auro quid melius Jasper,* What is better then Gold, a Jasper Stone, &c. So Paracelsus exceedingly commends Red-Talc, Gravats, Antimony, and Lapis Lazuli; expressing further, that the Tincture or first Essence of Gold may be gotten out by sublimation, &c. Take notice also further, that the first Essence of Gold may be found in any other small or meaner stones, and amongst the best and chief of these, *viz.* the Blood stone, Rubydis, Magnesia, Pedemontana, Emery, and such like.

In the which also it is so fixt, that to possess it there needs no other art, but the manner of extracting it, and giving it ingress by Gold. On the other side, the best *Ens* of Gold, in the Vegetable, Animal, and mineral Sulphurs, Marcasites and Antimony are had in plenty; but are so Volatil, that those little stones are to be preferred.

But now in brief I shall shew, that in stones (of which hot Countries hath most Gold) there is not only fixt Gold, but also Volatil; whence the true Tincture

Aure may be perfected : For whoever can make the first Essence of Gold that is in stones Volatil, and gather it by distillation, doth get a graduating water by which our quick fluid Mercury or Quick-silver may be coagulated to good Gold. And whoe can joyn, and marry this Volatil first Essence of Gold to Corporal Gold ; and this with that to be made one, and procure Ingression, he may hope for more good, and may expect undoubtedly to enjoy the same to a better use and profit : For that the first Essence of gold is more useful and needful to prepare the Tinctures than Corporal gold it self, as not a few Philosophers have signified by the following words, who say, *Gold and Silver are not made by them, unless this first Essence do effect it.*

The first *Ens alio* of Gold, which lies hid in all Vegetable, and Animal, doth Coagulate Mercury even to Yallowness, but not constant and fixt ; but if it be made fixt, it also fixeth and Coagulateth with constancy, but doth not so before. It remains therefore most assured true, that where ever Sulphur is found, there is also the first Essence of Gold, and where the first essence of Gold is, there is also the Tincture; wherefore being Sulphur is found in every thing of the world, like the least Herb, Stone, and Bone. It follows that also out of any little Herb, piece of Wood, little Stone and Bone &c. the true Tincture may be prepared.

Now this our new light doth not profit him that is blind, and will presume and resolve to be still,

More of this you may find in my third Century, and also in the first part of my Spagyrick *Pharmacopeia*

low Sand. Flints, and the like impregnated Stones may be known, whether they contain little or much Gold.

Flints, Sand, Stones, &c. that are White of all sorts, contain the least quantity of Gold, yet are never without some Volatil, though not be extracted with profit; but most commonly the Yellow and Red have most Gold, yet not always answer the charge in dissolving and extract-

Yellow, duskish, and Black commonly hold much, ad where through White, also Yellow Sand and Stones, where Lines are found (like Veins through them) especially if they shine clear and glister with many little sparks of close together.

Likewise that Sand is rich with Gold, which appears like Talc, wherein are found some stones, in which Red or duskish Talc appears, even as in all Talc Gold is found but yet in some more some

All Flints and Stones in Brooks, called Bartenston, which though appearing white externally, yet after they are made red hot in the fire, and broken in water, appear Yellow like Gold, are sufficiently

Green, Yellow, or Skie coloured Stones, translucent

lucid like Horn (Vulgarly called Horne-stone, and also for the most part rich.

Also all reddish, Black, and dark, dusky Flints, have always Gold, but for the most part mixt with Iron which herefore frustrate the Vulgar Labouran Menſt un, and so makes it useless.

All Quarz, Quarries, the coverings of Mines, and all Saphir Stones, or other in the Earth in Veins like Metal or open to the Air or Water, being Coloured, hold Gold.

The Blood-stone, and that which is of kin to it Emery, Granats, and Lapis Lazuli, do all hold Gold.

The Granats hold Corporal Gold, and the fine Essence of Gold, some much and more then others and others but a little: But these aforesaid Stones are hard, that strong Waters (as Aqua Fort) cannot work upon them; yet some remedy may be found extract them.

In all transparent Amphitams, Sapphirs, Rubies, Amathists and Jasinths, is the first Essence of Gold but hard to be extracted.

All (Fluores, Oars and Flowers) used in the Mines of Q and C to reduce them to a flux, whether Violet or Purple coloured, Yellow, Red or Green are endowed with unripe Volatil Gold, which if you heat red hot, will vapour a king of Green, Yellow, Red fumes, and a Snow-white Colour will remain on the stones. Now if any can tell how to save the flying fumes, he may with it Coagulate Mercury in Gold. In like manner by means of Distillation, Green water may be drawn out of all such like stones in the which Mercury will Coagulate it self into Gold. This Green water also the ancients have called the
Gre

seen Lyon, which devours the ☽ or Gold, and pres-
ers a Tincture for ☽ or ♀.

I would say more of this matter, but shall refrain
from the covetousness, and wicked men, who seek no-
thing but the ruine of their neighbour, and to live in
emp and pleasures, who as unworthy, God will have
ander in darkness, without this Knowledge.
herefore let all that by Gods Grace have any illu-
nation, beware the communicate nothing to wick-
men, though they seem Angels of Light : *Nus-
am tutu fides, There is no faith to be found on
earth.* *Soli Deo tu confidas, promissis hominum diffi-
cis, Deus S. Ius fidem servat, a Mundo fides exultat;*
which is, In God shalt thou put thy trust, mans pro-
fes distrust as Dust; God only keeps his promised
ght; but from the world all faith takes flight.
herefore I say, let all well-minded men beware of
ixurious, proud, vain, and covetous persons; for
ese Vices proceed rom the Devil, and return again
him, and one can hardly find an honest man, though
ught with *Diogenes* his Lanthorn, amongst many:
or which cause I shall e're long publish a short Tra-
ate of evil and wicked men, viz. How and whereby
know them by their outward signatures and form,
or virtue and vice? And had I known this skill before,
had been a great advantage to have made me be-
are of such dissembling Impostures.

If any shall hereby reap any benefit, let them give
God the praise, and be mindful of the poor: If other-
ise, let them believe they are yet unworthy to have
uch things communicated to them; for truly I have
ritten here so plainly and truly, as no Philosopher
ver did before me.

But now nevertheless I confess I have a more
asy way for these things, viz. for extracting Gold

out of Sand, &c. and such as never was known before to the World.

1. My first Method is with a water of small charge or price, which may be had in plenty without Distillation.

2. My second is a singular Metal, of which Chaudrons may be made, in which these Stones and Sand with this small prised water are boiled, and yet not corroded or consumed thereby, and after the water shall dissolve any Gold out of the Sand or Stones, then you may draw forth the sand and water with a Scoop or Bowl proper for this use, with holes in the bottom and a wooden basket strainer thereupon, and so the impregnated water or *Menstruum*, with the Gold may pass through, and leave the sand or stones behind in the scoop or bowl with the strainer, then pour more warm water on the said sand, to wash out the remaining Gold and Tincture, and after all is washed out, throw the said sand or stones quite away, as useless.

3. My third compendium is, to pour upon the said clear *Menstruum*, which hath the Gold or Tincture, another singular sort of water of small price, whereby all the said Gold and Tincture (at such a height and quantity) in the solvent, will be precipitated to the bottom; and so the clear solvent being freed from the Tincture, must be Canted off to serve again for the like use, as preserving still its own strength and virtue, without any abatement or diminution whatsoever, either by the said water precipitating, or by another ways whatsoever; and if any be lost or spilt by the usage, it may be easily repaired, by getting more of the same, without much trouble or charge.

Now if any should mix any precipitating *Lixiviat* quor or Lees with the said solvent, contrary to its nature, and thereby mortifie the solvent by precipitating the Gold (which is done in other processes, as is used in and by my former experiments and also in this Books about the white sand and stones, c.) what dammage and loss would come thereby ; for every time there is occasion to use it, our dissolvent would be destroyed, and the extraction thereby become very troublesome and chargeable; especially being done in Glass or Earthen Cucurbits or bodies ; but this way all things cost almost nothing, and may be done in greater Vessels, and cheaper, and the said waters be without loss. And this kind of extraction may be compared like the making of *Salt-Peter*, where the workman having extracted the *Salt-Peter*, throws away all the ashes and dirt, and puts more matter into the (*Cupam*) Tubs or Bowls, for like common water to extract more.

1. Our fourth Compendium is that precipitated alk of Gold, after the filtration in a bag, is taken out, dried, and by a good, cheap, and singular good matter flux it, is reduced to a body ; and so much part of the said Gold will be lost or diminished.

In these four Compendiums for the extraction of Gold, will come profit, but not so much other ways.

Now let none marvel why I reveal not here any of these four Compendiums ; I have been enough bitten by the envy of other men : For where they could not understand my writings by their own dulness, though had plainly enough expressed the matter, and so could not perform the same ; they then publickly brought scandal on me, and reported, that whatever I writ

were lies ; Nay, some others have seen the thing performed, and yet afterwards for hatred and envy have slighted it and me.

But however whilst I live, (by Gods Grace and Providence) I shall be helpful to my neighbour, using my Talent to serve them, and like a most bright shining Light will shew the wonderful great mystery of God, to the Ignorant and simple people; against the will of all the enemies of Truth, though they fret and vex never so much at it, I have resolved so to do. Yea, behold though my adversaries should all conspire and wholly devour me alive, they should swallow but a mean or lean Morsel of Earth; for *Glauber* should be and remain *Glauber* still, till the consummation of the World or Ages; now if the men were of the ancient stamp and frame of faith and virtue, they would not detract and scandalize their innocent neighbour, without deserving ill at their hands.

Let these things be sufficient at this time concerning the extraction of Gold out of Sand, Stones, and Flints.

Now further I say ; although every one should use this Extraction of Gold for their Employment or Trade, yet the one would not be a hindrance to the benefit of the other, by reason Stones and Sand are obvious to every body in all Countries, as also the Salts that are useful to extract the same are plentiful, so that nothing is wanting but a lover of the work to set his hand unto it.

Paracelsus in his book of vexation of Alchymists, saith, That more Gold and silver is found upon the Earth, then in the Bowels thereof, and that oftentimes a Countrey Clown throws a stone at a Cow which is worth more then the price of the Cow, an

is most certain true, and will remain true; for a lye
not degenerate or exalt it self to a truth;
in its time hereafter shall be punisht in
ternal darkness with the Devil (as the father and
original of all liers) without doubt *Democritus* his
daughter, and *Heraclitus* his Weeping came from
contemplation of mortal mans eager pursuit after
Gold and Silver through great Anxieties, Labours, and
troubles with loss of health and hazard of Soul and
body sailing many times through the vast Ocean for it,
tearing open the earth to rush and sink down
rein to fetch out Gold and Silver, which is so plen-
tily and easy to be had upon the superficies of the
earth in every Region and Countrey, as that its
(*Jæneia*) abundance may be had.

Solomon writ not from the purpose saying
that great virtue was in Herbs, Woods and Stones:
that which is fixt in Stones is Volatil in Herbs. As
my little Treatise Printed 1663. demonstrated;
through the first *Ens* of Gold (whence Gold may be
made) be in both.

We read also in *Esdras* there is much Earth to
vessels or Pots; but a little pouder or dust to make
Gold. And all sorts of Earth are not so rich to gain
Extraction of Gold, nor it is to be thought that
Stones and Sand and every one are so rich in Cor-
ral Gold as to yield any profit; yet they still con-
tain the first *Ens* of Gold, or yield such a Calx, by
which (or the help thereof) good Gold may
be made; the which Calx or Pouder, if we
new how to extract and order, we would make
greater accompt, and esteem it more then of Gold
itself. Now since such an Aurifying, or Goldma-
king Pouder is so largely extended and diffused in
Stones and Sand, &c. Yet it is not easy to beat it or

force it out with a Hammer, but only by a peculiar Art, is to be extracted, and perfected; thereupon the blind multitude of covetous Gold hunters will not believe it no more then Ignorants, who knows nothing of the Art; and yet this art hath been always esteemed amongst Philosophers as their greatest Secret of Secrets, and so hath been preserved amongst them.

Also where *Paracelsus* writes of the first Ens or Essence of Gold, he tells us, it may be drawn forth by sublimation; And *Basilius Valentinus* also tells us, That the preparation of the Universal Tincture may be compared to the distillation or extraction of the burning spirit of wine from the Lees, and may so be obtained; Oh friends, this is truly a sufficient clear comparison; for as in a great quantity of Lees of Wine or Beer, a little of the good spirit is hidden and the residue is a useless mud; and yet that little quantity of spirit is drawn out with profit by means of Distillation out of that great quantity of mud or Fæces, and is thereby concentrated into a little room; and withall is so virtuous and piercing a spirit that one spoonful thereof is more worth, then the whole Runlet or Vessel full of Fæces. Now by such ways or means would the Philosophers have us draw forth and extract the *Primum Ens* or Form of Gold by art, out of Stones and Sand, though dispersed and diffused far abroad in them, and so to concentrate their virtue and Tincture into a small compass, of the which a very small quantity (if but as big as a Pea) is of more worth and value, then a great Mountain of useless and unprofitable dead Earth.

Further, I would not conceal this from thee, nor throughout all Germany by, and in the Rivers. We found stones, the which abound with Gold and

and are sufficiently rich ; and if you beat or break them to pieces, you will find within some of them some little holes, pits, or concavities, with a hollow or fussy dark powder, which being melted with Borax will yield a silvery Gold, I must avouch and affirm I never saw or knew any mortal man, that understood or observed those stones before, much less the golden powder hid in them ; which without doubt is by reason of mens carelessness to find out some Physical great mysteries of God.

Here now I must admonish all men, that it were of great consequence and concernment for Parents to place their Children to be trained up in their mouth, with some honest Artist, or workman to teach them that, which in case of necessity might gain them an honest and commendable livelihood. But the rich having a plentiful estate, think they shall have enough for their Children, never to want ; yet one misfortune or another happens upon them, or upon their Children, as Burning of Houses, or Ships, or Goods lost by Pyrats or Thieves, or Creditors fail, or Ships miscarry, Then whither to turn or what course to take they know not, but only to fly away, and live like Vagabonds, or fill a Gaol ; and all this for want of some laudable Art learnt in their youth. And thus they become desperate, The one forsakes Wife and Children to Travel to the Indies, where not a few are devoured by beasts or Canibals, some drowned or starved, others sell themselves or become soldiers, and like mad Dogs at last are slain ; Others after they have spent their means cannot subsist or provide for their family, and so become vicious livers, and have a miserable doleful life, till they perish and go to hell. All which might have been avoided by learning some good mechanick Arts in

their youth, or flourishing conditions. But when difficult and raging times approach, or that too many of a Trade in a City, the one beggers the other, and so there is no remedy but phyfick which neither likewise fail. But a Physician might learn something else that would get a livelyhood, besides practice, Then he need not make so many visits to gape for his fees of his poor distressed Patient. And so the Lawyer need not for base Profit sell Law or their Clients Cause to prepare himself a seat in Hell, where afterwards to dwell for ever. Nor the Divine be afraid of his Patrons, or Benefactors, and so sooth them up in their sins, but preach the truth to all without flattery, and so prefer God's honour, and the peoples real good, with a true zeal before his private profit, to the hazard of his soul. So also of all the rest.

Now having declared or toucht this matter, I am passing and go away sighing and mourning, That the Genuine Hermetick Philosophy and Medicine, is little practiced or esteemed, as also the natural true Alchymy (and not adulterate) which genuine Alchymy is the Queen of all Arts, and shall remain so to the worlds end.

When as therefore this art of extracting silver and stones, is so great a treasure and useful as we have heard, and carelessly kickt by men at their feet every where; why do we not rather extract the same to nourish our selves and families, and defend us from the injuries of the times, handsomly and honest? Why do we not I say leave the Indies to their own Inhabitants, and mannage our own Countries here earth in Europe where we dwell, where is abundant silver sufficient to sustaine us, for whatever we want; we cannot but again and again ingeniously confess, th-

if it were possible to renew my youth, or call back but ten years, I would not neglect publickly to profess and teach the true Philosophy, Medicine, and Alchymy, and so make it to be known demonstratively. But the sand of my glass is almost run, and my day far spent, so that I cannot undertake these so laborious practices, but must leave and resign the same to other more in their prime of youth and strength, whilst I am fading and vanishing hence. But all the good I can do whilst I live by faithful writing, I shall not neglect for my neighbours profit and advantage, And (God favouring my purpose) I shall shortly publish unheard of Secrets ; here now it only rests to set an end to this Tractate.

A'N

An Amonition to the Courteous
Reader.

Whatsoever I have written in this little Book o
extracting Gold out of Sand, Stones, an
Flints, is so true and certain that there needs be n
question thereof. Yet I may tell thee, as soon a
this Treatice came under the Press, another way o
extracting Gold out of Stones came into my min
far better then the former. By which gold may b
drawn out and extracted much sooner and better
because to this my new way, there is no need at a
of Kettles of Copper or Brass, &c. but great quan
ties may be extracted without boyling in or wit
such vessels, but in others that are every where t
be had; so that one man in this new way in on
day may easily extract the Gold out of a thousand
(C15) pounds of sand or stones, &c. so that I canno
chuse but communicate this also (which is far beyond
the former) If I shall understand, this may be generally
profitable, and gratefully accepted in these bad time
and fear of worse. Whereby to be publickly service
able to my Country, and future generations. And so
I commit all to the guidance and protection of the
Almighty.

Dated at Amsterdam 26
Anno Dom. 1666. 15 July,

יהי אָרֶךְ JEHIOR

O R

The Day dawning;

O R

Morning light of Wisdom:

Containing

The three Principles, or Originals
of all things whatsoever.

Whereby are discovered the great
and many Mysteries in God, Nature,
and the Elements, hitherto hid,
now made manifest and
revealed.

To the Honour of God, the love of our
Neighbour, and to the Comfort and Joy
of the Children of Wisdom.

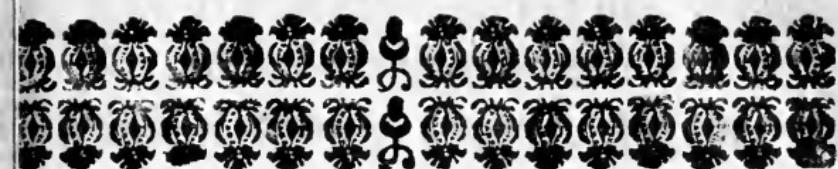
In the 4. Book of *Ezdras* 6. v. 10.

*The Books will be opened before the Heaven; insomuch
that they all shall see.*

Zachariah 14. 7.

At the time of the Evening it shall be Light.

This image shows a single page from a very old and faded manuscript. The text is written in a cursive Gothic script, which is extremely faded and overexposed, making it difficult to decipher. There are approximately two columns of text per page. The right edge of the page is heavily shadowed, suggesting it was bound on the right side or there is a scanning artifact. The paper itself is off-white and shows signs of age and wear.



T H E

EPISTLE

To the honest, sober

READER.

Curteous Reader,

This Spring or Dawning of Wisdom, was published some years since; but being out of Print, and something better improved by the Author, and suitable to Pythagoras his Metaphysical

Epistle to the Reader.

physical and Physical Figure, with
my smaller Philosophical Epitaph and
Figures, I thought good to make them
with the rest into one small Volume
where much light of Divinity and
Philosophy will appear, concentrated and
multiplied to any ingenious Spirits.
It is Gods greatest bounty to give ligh
and Eyes to see, not only the Corpo
ral, and Temporal; but the Spiritu
al and Eternal Light of Wisdom
Quantum quidq; habet Luminis
tantum & numinis. The more Ligh
the more of God who dwelleth in
Light, and in his Children, who are
Children of Light and Life: For this
is the Condemnation and death, That
Light is come into the World, and
men love Darkness rather than Light
because their deeds are Evil. This
therefore as a Trumpet, these
latter days may awaken, and
teach men what God, the World
and Devils are, that so their Soul
and

Epistle to the Reader.

and Spirits hereby quickened and inspired, may the better know themselves, and arise from dead works of Sin and sensual vanities (the first Resurrection of Grace) to be sure to rise again with Christ in the Kingdom of Heaven in Glory: For many talk of Heaven, and being in its Glory with Christ; which have it not within them, or desire to be there with such mortified pure and peaceable Company as go thither; who rather have Hell, and feed on it, and delight in it, and such company; which the better to distinguish and reflect upon the true way and Company for Heaven, take these four Observations. To do Evil or good, is devilish; Evil for Evil, Natural, Sensual and Bestial; Good or Good, Humane; and Good for Evil, Divine. The Wisdom therefore from above is still Pure, Holy, and Good; gotten by mortification on the Cross of Christ, and brings Joy and Peace in the Holy Ghost or the Kingdom of Heaven; but horror,

Epistle to the Reader.

ror , amazement , and misery attend the rest , who live not after the Gospel of the Cross of Christ (which is the power of God to Salvation) but after the Flesh , and do evil to serve the Devil. To know and fear God therefore is perfect Righteousness, Wisdom, and Eternal Life ; so that the Patriarchs and many termed Heathen not having the outward name of Christ may have his Spirit and Essential name and be better members of him then who live not thereafter : For (as the Scripture saith) he was the Rock of Ages, was slain from the beginning and hath enlightened every one that cometh into the World, and was before Adam. But most men do not know nor fear God ; but superficially believe there is a God, and therefore talk of him as Parrots, and sometimes worse by Lyes, Oaths and Curses, &c And therefore have no true faith in him or his Son : For did they truly know

Epistle to the Reader.

and consider him still in his proper-
ty and works, to be Infinite, Wise,
Omnipotent and Omniscient (just
as well as merciful) and that he is able
to destroy them in a Moment, in the
very Act of sin.) then would they fear
him, (the first degree of Wisdom) and so
after Christs Example avoid all occa-
sions and appearance of sin, as they
can and will do in some Acts for a
very Childs being present: And so would
they believe that he who made and created the
Eye and Ear, and gives it Life and Sense
in the instant of its exercise, can both
see and hear as well as any Eye and Ear,
which can see or hear nothing at any
time without his help; and likewise that
he is as really present (though invis-
ible to the outward Sense) as any Crea-
ture can be which he hath made; yea,
and that he knows our very secretest
thoughts too, in whom we live, move,
and have our Being. But I am not in-
Sermon, but an Epistle; nor would I

Epistle to the Reader.

binder thee in the Porch from entring
into this glorious building of Light, where
thou mayst find an heavenly Nanna
and sumptuous Mansion or Eternal Ta
bernacle for thy self, not made with
hands and so I take leave to be

Thy Christian Friend and
Servant, W. C.

July 3. 1672,

THI

THE
PREFACE
TO THE
Lovers of Wisdom.

Loving Readers,

WE remember and know that all understanding and Wisdom cometh from God, and all good things we receive from the Father of Lights : and that Wisdom is nothing else, but the Breathing of God ; who sends his Spirit, and teacheth men what Wisdom is, the Truth and true Knowledge. Sy-

rach. 1. Jam. 1. Wisd. 7. 25. Job 32
5. Wisd. 9. 17. John 20. 22. Acts 2
Psal. 94. 10. Syrach. 38. 6. Exod
26. 1. 2.

This Knowledge consists chiefly in three things. 1. To know God. 2. Our selves. 3. That which God hath created.

After Wisdom and Knowledge, followeth Judgment ; namely, to discern Good from Evil ; Light from Darkness ; Truth from Falshood : Upon judgement and understanding followeth Election and will, to doe the one, and to shun the other.

The Knowledge or Understanding of all things is threefold ; Namely, 1. Of Men, 2. Of Angels, 3. Of God. The understanding (or knowledge) of Men is but in part. The Knowledge of Angels is in fear and trembling ; But Gods knowledge alone is perfect.

Wisdom, Knowledge, and the examining

The Preface.

amining thereof, cometh from the spirit alone, which is in Men, Angels, and God. For the spirit searcheth into all, even into the depth of God. *1 Cor. 10. 11.*

The Wisdom, Knowledge, and Understanding of men is three-fold; after the spirit of the same. Namely, The spirit of men generally in this world is Foolishness in Gods eyes, or let men be never so Learned and Wise, yet the perfect and true wisdom is hidden from them, because they do not know themselves, *1 Cor. 3. 2. Mat. 11. 25.* Some of these wise men are called Philosophers, according to the Spirit of Sects boasting of the holy Scripture, of God, and of Christ: but they have no knowledge of them, because their Spirit is not of God, but they are only mens opinions of God, and of Christ; and are carnally and earthly minded, full of errors and confusion.

The Preface.

Lastly, The Spirit of Gods holy Ones, who being godly and spiritually minded, are taught of God.

In The VVisdom and knowledge o the first is full of folly, darkness and Ignorance. The wisdom of the second is full of misleading Philosophy and continual contentions. The wisdom of the third sort of men who are Godly, is but in part; although true and good. Rom. 1. 29. Ephes. 4. 18 Colos. 2. 8. 2 Tim. 3. 4. 1 Cor. 13. 9. 11

Truly wise men dive into the best gifts and perfection, which are of three sorts, Charity, Prophecy and Examination.

In Love and Charity are the Center and contain the circle of all godly virtues and have Faith and Hope but Prophesying hath all knowledge wisdom, and doctrine. Lastly, examination containeth all understanding, judgment and discretion.

The Preface.

These three things all is contained that
elongeth to wisdom, the Center
whereof is the word of God.

This is that which all men ought
to study, and should communicate
to others according as they have re-
ceived a gift of the Spirit of grace;
that God the Author of all good,
may be glorified: and that none do
vaast of gifts and extol himself a-
ove others; but rather be humble:
And then none ought to quench the
spirit, neither in himself nor others;
but rather to stir it up. And last-
ly, let no man despise Prophecy,
that he may not offend God, his
neighbour, nor scandalize himself.

Love forbeareth all. The wis-
dom of the spirit searcheth all, and
examination tryeth all. Since we have undertaken, through
the admonition of the spirit, to speak
of wisdom (as much as our know-
ledge in part may afford) Therefore

The Preface.

we intreat the Reader in Love, that
those whom we displease (or who
are offended) would tolerate us in
love, As knowing that wisemen also
must bear with fools; And things spoken
of in this book may not presently
be rejected, but rather be suffered
to stand, rememb'ring that God also
is patient unto Sinners. But if any
one do think himself wise, let him
shew the spirit of Judgment, and
let him discern thus, least he judge
himself also. For we hold that we
also have received a gift of the Spirit
of grace, which we will not suffer
to dye; but to the praise of the
Lord we will put it out to use, out of
love to the Children of wisdom
although not as an instruction, but
as a good testimony to our selves
that we have received a gift of the
Spirit not in vain.

The reason that induced us to the
writing of this book is, because we
hope

The Preface.

hope to be Beneficial to the children
of wisdom. It may be we have
publisht the like twelve years ago, the
Title of it being *Aurora Sapientiae*:
yet since it hath been desired by some
again, I have not altered the Title,
hoping that it is not a little mended
and corrected. I have set it out
briefly, that it may neither be tedi-
ous to the Reader, nor chargeable
to the Buyer, nor yet painful to the
Printer. Benevolous Reader, take
all in good part, and thus we com-
mend the wellwishes to Gods graci-
bus ptotection.

THE

THE CONTENTS

Of the several Chapters of this Book.

- Of the Books of wisdom, in which the same may be learned; how, and in what manner? Chap. I
- Of the Principles and Beginnings of all things, as also of God himself; and of all whatsoever. II
- Of the First Principle of all things which is God. III
- Of the second Principle, which is Nature. IV
- Of the third General Principle, namely the Element. V
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- Of the particular Principles; Body, Soul and Spirit. VII
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- Of the difference of the Light and Darkness, as also of the Light and Fire. X
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| f the Mystery of Time and to understand it aright. | 21 |
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AURORA SAPIENTIAE

Morning Light,

OR

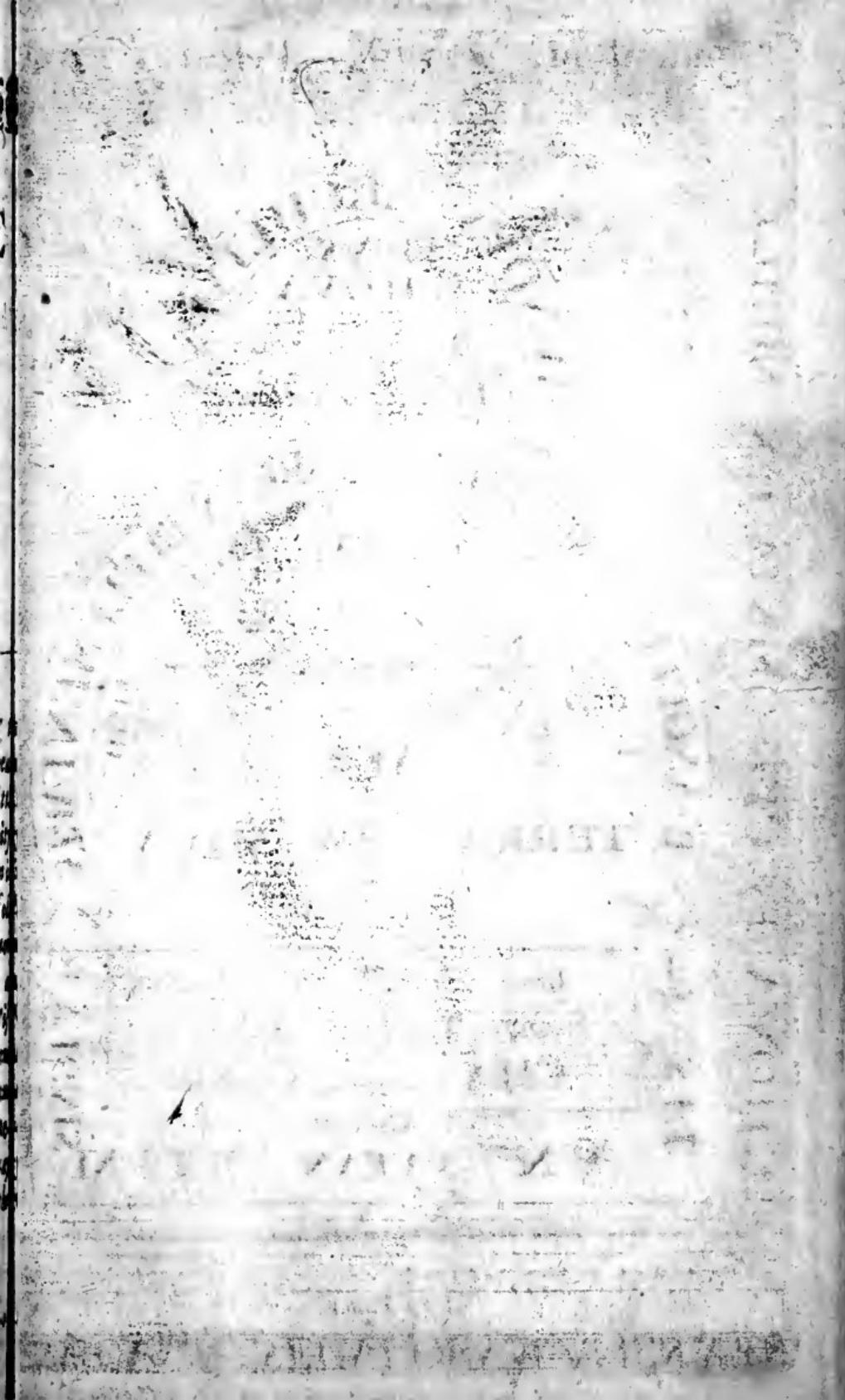
Dawning of Wisdom.

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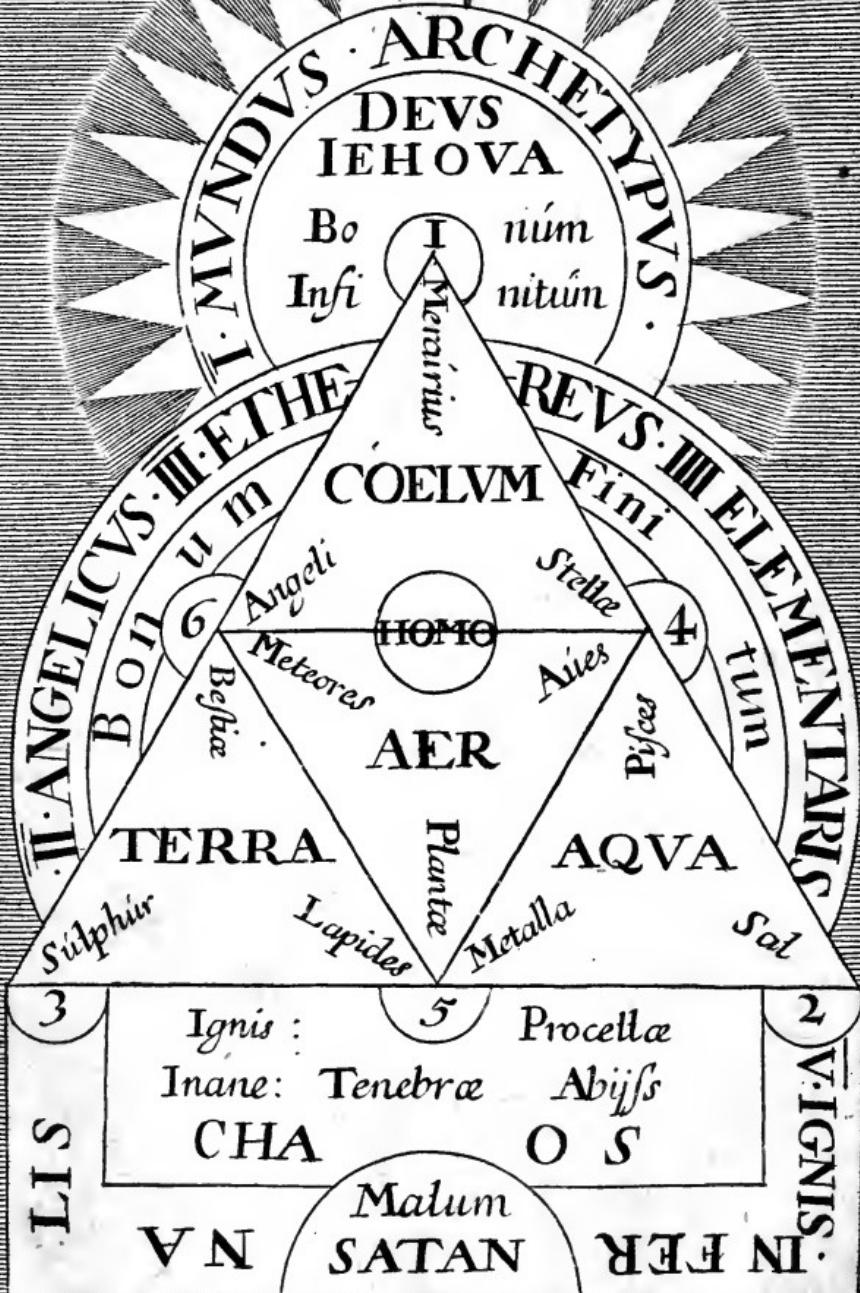
E take the liberty according
the gift of the Spirit, to spea
briefly of Wisdom, in this litt
Treatise, without any prolixit
And because we made mention i
the Preface of a three-fol

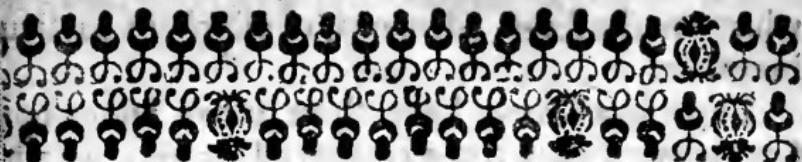
Knowledge, as of Men, of Angels, and of God ; nor
we will speak here that Wisdom also is threefold ; a
1. The Natural of all Created things. 2. The Wi
dome of Faith unto Salvation. And 3. The Secret an
Mystical wisdom, whith generally is unknown : an
that we call, vera Philosophia, Theologia, and The
osophia. Of these three we will speak as briefly as ma
be possible. The Spirit of the Lord be upon both th
Writer and the Reader. Amen.

JEHIOR.



Signaculum Mundi Pythagoricum





LEHIOR, OR THE Morning Light of VVisdom.

CHAP. I.

the Books of Wisdom, in which the same may be learned ; How and in what manner ?

Here are chiefly but three Books in which all Wisdom is contained. Namely, 1. The whole Nature and Creation, in the great Book of Heaven and Earth. 2. The Book of the Holy Writ in the Letter of the word of God. 3. Man himself. The only Center or Principle of these three is the word of God, which is the book out of which these three books have their Original.

The

2 Chap. I. Of the Books of Wisdom, &c.

The first book of Nature contains seven other books which are the seven Elements, of which in particular hereafter.

These seven Books have three other books opposite, which are the three contrary Elements, of which also hereafter.

The second book, the Holy Writ is divided into three other books, as into the Law of the Old ; to the Gospel of the New : and into the Eternal Gospel of the everlasting Testament and Covenant, which comprehends the book of the *Revelation of Jesus Christ*.

The Third book of Man is only one book, and sealed to the blind, but opened to the seeing. This book is hidden, sealed ; and also manifest and opened all Wisdom : and man is called the Image and Honour of God : (of which below) and man cannot be called by any other name, *1 Cor. 11. 7.*

Out of the first book we learn *Philosophia* the Natural Wisdom in and about the knowledge of created natural things which are of the Elements : and we learn this wisdom out of the three Principles and seven Elements ; and discern the same from the three contrary Elements, else we cannot find the truth of the Natural Wisdom.

Out of the second book we learn *Theologia* or Divinity, the wisdom unto Salvation ; and that in the three foresaid books through the seven spirits of *Isaiah 11.* and we distinguish it from all human glosses, and books of Prophane ones. For this book expounds it self, and needs no humane interpretation, but only hath need of Faith, which comprehends all things.

Out of the Third Book, which is Gods Image, learn the true knowledge of God ; as also his

g and essence, and his whole Mystery : in so much as he that desires to know God, must learn to know him in his image, and that perfectly ; which perfect knowledge is this, That God is man, and that he is true man, who is of God ; and God is in him.

This is the wisdom, that is mystical hitherto; and it is manifest but only to the wise : and is called *theosophia*; because God doth nowhere so clearly manifest himself as in man, who is his image, or honour, or glory, 1 Cor. 11. 7. Therefore man needs not to go far, but only into himself, to learn the true knowledge of God, and to seek after God in himself; and himself in God. If he do not thus, all vain, and nowhere else any wisdom to be found.

Acts 17. 27. Luke 17. 21.

Seeing the three other books proceed only from one book, as the word of God, therefore all three do stifie unanimously of this book ὄμολογυμίως, naming each in its letter, wisdom and testimony, but none clearly as man doth. This is that great, whole and perfect Library of wisemen, wherewith in justice and equity they may be contented.

All wisdom and knowledg, with their mysteries in these books, we may not learn any where else, but only through the same Spirit, who himself hath pened these books, made, and testified. He therefore who is desirous to study these books, must from the bottom of his heart acknowledge and confess his own blindness, folly and ignorance ; and must say unto the Father of Lights, for illumination, wisdom and understanding, that he would send his holy spirit which may lead us into all truth, and take us away from all foolishnes, and falsehood, and may bring us to the Light of Gods glory. Which may not be done by any other means, then through

4 Chap. 2. Of the Books of Wisdom, &c.

through a love to God, and to mans own salvation, and through a holy life without all Hypocrisie, and through the Light that commeth from above; and not from beneath, from man and his wisdom, where all those must learn to deny, that desire to learn the wisdom of the holy ones.

We will speak thus; That hitherto all these books were sealed up, but are now opened in the end of the World, according to the Prophecy, 4 Esa. 6. 2 Dan. 12. 9. Zach 14. 7. And if wise worldly men are offended at this, they betray themselves, that the wisdom of the holy one is not in them

The books of wisdom testifie unanimously of the word by which all things are created, and in which only all wisdom doth rest, and which is the beginning of all beginnings, in which is all, and without which nothing is, which is all in all, *God blessed for ever Amen.*

C H A P. II.

Of those principles and beginnings of all things, as also of God himself and of all whatsoever it be.

The Principle of all Principles, and beginning of all beginnings, as also of God himself, is one word, according to the testimony of the divine truth and word it self, John 1. Now the word may not be defined otherwise, then that it is a Spirit

Ch. 2. Of the principles and beginnings, &c. 5

reath or voice of God, yea God himself in such a subsistence, essence and being, as namely, How the Image of God doth represent us according to the similitude which is man, as that he is a quickning spirit, a spiritual Adam, and heavenly man, which God the Lord glorified and magnified for ever, Amen.

Now we hold altogether that this is the proper definition of God, and no other, which the holy writ clearly signifieth. *1 Cor. 15. 45, 47, 48.* who according to his Image and Similitude, hath created spiritual Adam, and Terrestrial man ; when God said, *Let us make Adam or Man after our image, after our Similitude,* *Gen. 1. 26, 27.*

Now the word being the Beginning of all Beginnings, there is contained in the same the Light, Life, and Love. The Light affords the Revelation of God, for God is Light, and dwelleth in Light, and is the fether of Lights.

Life is the virtue and power of God, and a quickning Spirit, who hath, createth, and preserveth.

Love is a Testimony of God, in which is the Father, the Son, and the Holy Ghost ; in one word which is called Jesus Christ, the spiritual Adam, and avenly Man, Messias, who is Essential, Alpha and mega. All in All, the Beginning and the End, the first and the Last, Blessed and Praised for ever. Amen *Rev. 1. 22.*

Now the word being the true Principle in God himself, then consequently all proceedeth from the word, out of which do chiefly manifest themselves three general Principles, in which Principles, with and through which, all things are contained, and are these, namely, God, Nature, Element.

Now these three general Principles afford also threefold world; namely a divine uncreated from God flowing world from *Eternity*, then an Angelical world, which proceedeth or lighteth forth, or shineth forth out of the Light in which God dwelleth; and lastly an Elementary world, whose Original came out of the water.

After these three general Principles, proceed also three special Principles, namely *Ghost*, *wind* and *water*. Now every world hath its proper Ghost, Wind and Water in their Kind and Nature. All things Created out of the divine world from above are Created out of Water and Spirit from above, through the wind and breath of the Omnipotent God; for to the Divine world is properly competent the Spirit; to the Angelical is properly competent the wind, and to the Elementary world is water proper.

After these special Principles, follow lastly particular Principles, each of which hath its proper Being out of which, in which, and from which it consists. But these three Principles proceed from the former and are Spirit, Soul, and Life, and Body: All bodies are out of the Water: All Life and Soul out of the Wind: And all Spirit out of the Spirit. But concerning the Angels, their Body is out of the Wind of the Angelical World, their Soul and Life a Fire flame, and their Soul a light of which else where:

These are our Principles in the Wisdom, out of which all things have their Original: Whether other Principles may be shewed unto us, we do much doubt.

The *Primum mobile*, first mover of all things is the Word, for in it is the Life.

The *Secundum mobile*, Second mover of all things

s the Spirit, through which all things are Created.

The *Tertium mobile*, Third mover is the Wind, and these three moving Principles are the *Perpetuum mobile*, everlasting mover of all things, by which all things move, live, and have their Being.

But these three do rest upon the Water bodily; out of which the World is and all things are: And in the Air, according to the Life, wherein all things are: and in Heaven, from which all things come from above after the Spirit; but the Spirit from God, from which he cometh and returneth thither. *John. 1. 4. Sal. 104. 30. Acts 17. 28. Eccles. 12. 7.* But all these come together on and in the Earth, as in the heart of the world. *Wisd. 1. 7.*

In these Principles, out, with, and through the same, consist all things: And without these nothing can subsist, that is, or hath a Being, and are Light, Life and Love; God, Nature, and Element; Spirit, Wind, and Water; Body, Soul, and Spirit, and that the Word.

C H A P. III.

*Of the first Principle of all things which
is God.*

God, being the beginning of all Beginnings; and from which all things proceed, then his beginning is from no other: He is without a beginning because he is not from another; yet though he had his beginning from no other, he representeth in himself his beginning to all.

This beginning of God is not a beginning to God himself, but to us; for he himself is *all in all*. Nowed that he might shew himself to us men, to testifie and instruct us of him, therefore God sheweth himself in his beginning, which is the Word, which is God himself.

Now through this VVord is shewed to us, testifie and taught that, and what God is, and who he is: But without word or speaking may be neither Doctrin nor Testimony, nor a presentation; as Reason doth make it manifest. Therefore the VVord is the beginning of God to us, out of which all Testimonies Names and Relation of God do proceed; as out of the depths of God, which consist in their own proper Spirit, wind and water.

The name of God is but one, according to the Silence, which no man knoweth, but only he upon whom he is written, with the living Letters of the spirit of God, and his VVord Essentially, which is Christ, and those that are of his Being. These are they in whom the VVord dwelleth Essentially, and that see his Glory in a Light and Eye that no body else can see. All the names of God come together only this one name : *For the whole fulness of the Godhead we letth in him bodily, who is called Alpha and Omega.* *1 Cor. 14. 9. Col. 2. 9. He that seeth him seeth also me, and the Father, and the living Word, and the quickning Spirit.* *John 14. 9. 1 John 1. 1. Cor. 15. 45.* Even so he that seeth man, seeth also with the Body, the Soul, and the Spirit, which are in their nature invisible.

The Testimony of God consisteth in three : Name in three witnesses, which are the Father, the Word, and the Holy Spirit. Now as the name proceedeth from the word, so doth every Testimony of God, and resteth only upon the dear and true witness that is called *Amen*; *Which is the beginning of Gods Creatures.* *Rev. 3. 14.* And the Testimony of God stands thus. *God Father, Word, Holy Ghost, Amen,* which is Christ.

Now because no body can testifie of God, but he himself alone ; and all Testimonies of Truth must be testified by three : Therefore God also testifieth of himself by three ; but they are not three persons, but one onely person, and one only God ; even as in the Earthly mans Body, Soul and Spirit cannot be three distinct persons, so in God are not three persons.

10 Chap. 3. Of the first Principle of all things,

But this is the Testimony of God to us in the Name (non in Nominibus, sed in nomine) of the Father, Son, and Holy Ghost which consist in the word, which three are one thing and one: But this Testimony none acknowledgeth save he that hath it within himself Essentially, that is, that hath the Spirit out of God, and is anointed and sealed with it: This is the Testimony of God with one word through which we are Sons and Heirs of God Rom. 8.

Lastly, The Revelation of God consists in seven Powers, which are the seven Spirits of God. Rev. 1. 4. Chap. 4. 5. Chap. 5. 6. Zech. 4. 2, 10. An rest upon him who is called, and is Jesse; who is no other; but out, through, in and of himself, is self subsisting, in whom is all, who hath all; All the fulness of the Godhead. Rev. 3. 1. Isa. 11. Col. 2. 9. For through him all things are Created Heaven and in Earth, and by him all things are preserved, by him also all is Redeemed and reconciled. He Reigneth over all, and hath all under his Power through him all lost things are restored at his glorious coming; He also holdeth Judgment over all flesh, over quick and dead; And lastly will make old things new, and will abandon and put away all old things Everlastingly.

Therefore the Mystery of God consists in One Three and Seven; and according to this Mystery all other things are Created and consist in One, or of Three, through Seven; and are therewith justified learned, manifested, or justified; nothing at excepted whatsoever it be; and that for this Reason That God in his mystery may be learned and glorified in and on all his Creatures.

Herein consists now the Mystery of the VVis-
m in its measure, number and weight, as in
One, Three, and Seven, whereby all things
are numbred, measured, and weighed, so per-
fectly, that nothing can be added to it, or
diminished from it. For all the works of God
are perfect, and testifie of the Creator, accord-
ing to the Mystery of the wisdom; namely, that
the works may be known Him, that made
them, that what and who he is in his Mys-
teries.

C H A P. IV.

Of the Second Principle, viz. Nature.

Nature is the second Principle and beginning of all things, and stands betwixt God and the Elements, through which God worketh into the Elements, at, through, and by means, and is in its consideration even as Angelical, whose beginning is out of God a forth-blown Breath, VVind and Air of the Almighty, in which consists the Soul and Life of all Created things, and every living Soul, and is concentrated and fastened together essentially, bodily and self-subsisting in the Tree of Life, even as God is in Christ, and the whole Elementary world of Man.

This second Principle is not everlasting according to the beginning; yet eternal according to the end, even as the Angels are. It is not Created out of nothing, as the world; but proceedeth from God, even as the Light from the Spirit, as a Breath, VVind, or Air do proceed; and is also the breath of Gods VVord, which is Life thus, that the speaking of the word is a living Eternal Breath, and is distinct from God as a living breath or Soul from the quickening Spirit.

The living breath, Soul or Life of all things is according to its Original out of the Nature, but the

Spirit out of God, namely after his measure, and the body out of the Elements. The Spirit as the Soul, or the Life are distinct thus: As God, who is Eternal Life, and the quickening Spirit himself, and hath Life from no other, because himself is the Spirit: And is the living Soul, having her Life not out, from, and by, or through it self, but out of the Spirit, which maketh things alive, whose breath is the Life. Now that is soulish which hath its Life not from it self, but from the Spirit, and which is not a Spirit, but only a breath.

All things whatsoever are in their Being, have the food of thir Souls and Life out of Nature, and that from Heaven through the Wind and Air, from which all that hath breath doth live und feed, as through the forth-going breath of the VVord contained in the second Principle; for the word of God feeds every spirit, Life and Body with its breath or blowing upon; because Life is in the word, which beareth all things by his power, even as it hath Created all things.

Now as all things consist of Body, Soul and Spirit, so they have three sorts of food to their ilse & substance, the bodily food to the body, out of the Elements, as from that which cometh out of the waters, and out of the Earth, whence also the body doth come, is taken and is made. The soulish food to the Soul & Life in every thing out of Nature, through both the Elements of VVind and Air, from whence also the Life and Soul doth come. The Spiritual food to the Spirit, and that from God, at from whom the Spirit is, namely each Spirit according to its measure, and to the Spirit in every way this food cometh from Heaven, through the Spirit and Light, as from the three Spiritual Elements, from whence also the Spirit did come.

Nature doth assemble it self in her Spirits Life, and body to the wind, Air and water.

The Angelical world in its body is no earth, as the Elementary is, but it is the right body of the water, out of which it subsisteth, and that body is here beneath with us ICE, but above it is an Angelical earth like unto a *Christal*. And in a word, it is a most noble Salt of Life, fertile, or constant, or firm over all, and is the Paradise in it self. It is an Angelical Air, which doth not fetch breath there as the living Soul, for the Life of Nature is Eternal in regard of the end ; but it liveth and moveth in the Virtue of Gods word Eternally, *sine respiratione*, or without breathing.

Therefore death cannot Reign in the Angelical world over the Nature, and over the Tree of Life, but is rather overcome by it (how much more by God) for the Tree of Life stands unmoveable : Therefore by the breaking of the fruit of this Tree, at the glorious coming of Christ, all shall come from death to life, and shall be freed and redeemed from death, Devil and Curse. Lastly, in its Spirit also it is of an Angelical Spirit, by the power of the word and Testimony of God. Thus namely, that the Dragon hath no power over it, but is conquered by the Spirit of the same, is cast out, and quite extruded and cast away ; How much more then by God. Therefore seeing the Nature in her Spirit is the wind of the Almighty, and a going forth of the Light in which God dwelleth, and cannot come to that evil one, or may not fall into an evil, neither may it be blasted or poisoned by the breath of the old Serpent.

The Divine world in its being is compared to the most noble body of the water and earth, as it were to a Heavenly body which is and are an Essential Spiritual Salt, as the most noble and pure Gems, precious stones

Ch. 3. Of the second Principle, viz. Nature. 15
tones, and glistering Gold. In its Life it is the breath of the Almighty, a Soul and Life proceeding out of the mouth of God in and to an Eternal Life; and in its Spirit, the Spirit of the Lord it self, who is God praised for ever. God is the Spirit, the Nature is the Soul or the Life, and the Elements are the Body: But be it known, that each world hath its proper Nature and Element, and that the one world is never changed into the other, neither can it be altered, nor one Principle general into another. Now each Principle hath its proper Spirit, Life and Body,

CHAP. V.

Of the third general Principle, namely of the Element.

God himself is all in all, out of him are all things according to the Spirit, by him are all things according to the word, and to him are all things according to the Providence or Confidence. Rom. 11.36. Wisd. 1.7. Chap. 12. 1. Gen. 1. John 1. Psal. 104. 27, 28. 136. 25. 145. 15, 16.

The nature is all, but not in all; because she is not in God, who hath his own Nature, and the Elements also are not all, but something only; which is a Salt. This something is from God after the Spirit, from Nature after the Life and Soul, and from the

16 Chap. 5. Of the third general Principle,
the Spiritual water after the body. And again, the
water out of the Salt; each world is, and doth flow
out of the other;

The Nature stands to the Angelical world, and is
flowing out of the divine world; and the Elementar
world is an overflowing of the Nature and Angelic
world.

Lastly, Man cometh forth out of the three worlds
and is the concentrated or conjoyned *Centrum* of all the
worlds.

There are seven Elements or Powers of the world
as Spirit Wind, Air and Water; Light, Heaven and
Earth, and are such, by which, in, and through
which this world consists and subsists, and without
which it cannot subsist.

These seven Elements are Created out of such a one
which in the Elementary world are *all in all*, and are
incorruptible; namely Salt, which is an excretion of
Nature, *Excrementum quasi sobrie sumptum*, whereby
in this world all things bodily subsist, and are preser-
ved. Now there is a threefold Salt, namely,
Spiritual, soulish, and a Bodily and Palpable. The
Bodily is fixt and permanent, both in Water and Fire
Whence we know out of what, wherein, and where-
by all things stand firm and constant, both in the Wa-
ter and the Fire, that they may not be drowned, and
wherewith they are closed up. The Soulish Salt is
flying; because life and soul is in it, and the growth
of all whereby all things receive both body and life
but when it cometh down again, and turneth to the
fixed Salt again, then they receive Life. But the
Spiritual Salt is a right true essence, and in this world
the most noble Being of all Being (*Spiritus universus*)
the Spirits of the Elements, and their Light, and Hea-
ven in its Essence.

The Spiritual Salt dwelleth in the Spirit, Light and leaven, and giveth to the body of the Resurrection, Spiritual from the Spirit, Light and Heaven.

The Volans or flying Salt dwelleth in the Wind, Air, Rain, and Dew, this giveth out of wind and air to the body after death,

The fixed Corporeal Salt dwelleth in water and earth, out of which this our body doth subsist : But salt is the right fixed Salt, and the right water of Life, which is a dry water, and together water and Earth, which the air and wind is secretly hid, and also the heavens, Light and Spirit in its depths, which are even the seven Powers of the Element and world ; and all seven may easily, undeniably, and manifestly by the eye be demonstrated , if the same be Anatized.

This only Element of all Elements, is a Power of Powers in this World : The Salt is an Excrement Nature by the Word of God, and is bodily a seed in the water, and all Elements from whence the water did spring, or proceed, or flow, by the breathing of the Spirit of the Lord for a seed to all the world, and abundantly increased by the moving of the Spirit of the Lord ; so that the whole Earth is formed out of it.

The fixed Salt is threefold, as in the Earth, in the Water, and in Heaven. The flying Salt also, as in Rain, Water and Dew, Air and Wind. The Essential also is threefold, as in the light Spirit, and upper Water. The waters supplie three places or degrees, for out of them the world did subsist, which is markeable, always the one is hid in the other. The flying Salt is the Key, and openeth with it, descending from the Spring, that every thing raiseth from the dead, greeneth

18 Chap. 3. Of the third general Principle, &c
greeneth and groweth, and with its ascending in the
Harvest shutteth them again.

The Elements are threefold, namely, Spiritual, Soulish and Bodily. There are three of the Spiritual Elements, as bodily, the Heaven; Soulish the light, and Spiritual the Spirit. The Soulish are twofold, a Wind and Air. The bodily also, as Water and Earth. Always the one is hid in the other, and the one alway comprehends the other six in it; and always the one of them is bodily manifest, visible, and knowing, or palpable, but the other six are hid in it.

Each Element also in it self is threefold, as spiritual, soulish and bodily. The spiritual earth is, and are the Precious stones or Jewels, and that is the body of the Spirit. The soulish earth is the gold, the spiritus water bodily are the Pearls, the soulish is the Amber afterwards the Corals bodily.

In all these dwell many Powers, especially if out of water and spirit by means of the Fire, they are made new and spiritual. All Elements are in the one with all their Powers, which is a spiritual Rock, out of which the water of Life doth spring to all Creatures, and ebbeth and floweth in the whole world, and filleth up Elementarily all in all. And when in the end of the world, this one is taken away from them, then all the Elements are consumed in and by the fire.

CHAP. VI.

Of the three special Principles, Spirit, Wind, and Water.

The three special Principles, as far as they are Principles, come according to their Original, as the spirit from God, the wind from the Nature, and the water from the Rocks and Wells of the Element. Every body in the Elementary world is out of the water, even also Heaven and Earth. All living, soul and breath is from the wind, in all bodies, and all spirits are from the spirit: The spirit hath by it the light and Heaven, the wind, the air, the water, the earth. Now as every thing hath its original; so it is of the same fed, nourished, and thither it returneth again.

Now the water is a gathered, concentrated, and bodily palpable air. The air is a soft sensible bodily gathered wind. And the wind is a living gathered spirit. But the spirit is such an out-spoken word, which Createth and maketh some living thing; so that it stands esseentially, where it was before. *Psal. 104. 30.*

In the beginning of the Creation, the spirit moved the water; by which moving is understood the wind, by which the spirit hath breathed on the waters, and made them fertile for the Creation of the world.

All things that are, move and have a Being, have their original from the one, infinite eternal Father, *EHEWE*, *tEHOVAH* and *tESSE*, which is the essential, self-subsisting, living word, which is and was in the beginning, and remaineth everlasting, to which word all other things are just nothing. Through it all things are Created, are preserved, nourished and fed in their spirit and life, as through the breath of the Almighty. 4 *Esd.* 16. 13. *Hib.* 1. 3. *Mat.* 4. 4.

Now by the three special Principles, as spirit, wind, and water, which are Elements also, all Creation is finished, not only because they are the means by which the general Principles do work; but also because they contain in them the right seed of all things, and the same in the only true Element of which we made mention afore. For these three bear in their body all Salt and seed, fixed; and flying, and essential; as also Heaven and Earth, with all that is therein, and bring forth into the world, each to its proper self-subsisting, or substance.

Now as all is produced out of the special Principles, according to the Creation and Nativity: But the sin with the curse and corruption hath made all evil; so must all that is born anew return to water, wind, spirit, and out of the spirit and spiritual water, must by the wind be born anew to the Image of the Cœlestials; yet so, that in their glory they be no other then Angelical and divine, and bear the Image of the Cœlestials. This new birth goeth out of the upper waters, and out of a Cœstial earth to speak Elementarily, and are nothing else but salt. There is another birth also, that goeth out of the fire, and is done in pain and torment. The new birth out of the water, and through the water is done in drowning by water to death, that

bath out and in the earth is done through death and corruption: The birth out of the fire, as a contrary element, is done in and through the fire: in hell. Every new birth and regeneration is done through the spirit, as also every Creation and alteration.

The new birth out of the water is done, when water is to be poured upon that which shall be new born: which the bad contrary elementary doth drown, and reduceth to nothing: And on the contrary ireth up the good, draweth it out and maketh it glorious, and distinguisheth the good from the bad, ejecteth the bad, and chooseth the good, and keeps it.

The new birth out of earth is done, when a thing reduced to its proper earth, dyeth and putrifieth therein, then afterward cometh forth again, and riseth out of the earth with a new and spiritual body, and parteth with the naughty and corrupted.

The new birth in the fire is done, when all is cast to the fire, and that which doth not hold fire is consumed by degrees: and only that which is spiritual remaineth and is saved: and then afterward a new birth with a spiritual body cometh forth: Cor. 3. 13, 14; 1 Pet. 4. 6. Although we speak Physically and Elementarily; yet understanding men will judge Theologically, and the Wise may search Physically, how every thing hath its true birth, Water, and Fire, and so mark and observe the mystery.

Now is the Spirit, Wind, and Water, by which all things in the world are effected. These the world beareth forth to all Creations, Births, and Alterations. These are never quiet, for they are by and with

with the Word, the *Perpetuum Mobile*, as above w
mentioned, and co-operate continually into the Light
Heaven, Air, and Earth ; which four Elements stan
still unmoveable into which the three special Pri
nciples do overflow with their body, soul, and spirit, :
to the Water, Wind and Spirit ; and work out all, an
finish the same. The water is as it were the Element,
the Wind is like as Angelical, and the Nature, and the
Spirit is Divine.

C H A P. VII.

*Of the particular principles, Body, Soul
and Spirit.*

With those are the Principles inclosed an
consists in a threefold Trinity ; and always
one produceth another and stand always order'd
in their subordinates, and agree together, that they
make up a true and whole Harmony, and are enclose
at last in the Light, Life, and Love. The body of
all them is, and consists out of the water, also the
Earth, the Water out of the Wind ; the Wind
out of the Spirit ; and the Spirit out of God.

There is a threefold body, namely, a sensible or
palpable out of Water and Earth : a Soulish or
of Wind and Air : and a spiritual, out of Hea
ven, Light, and Spirit. So is an Elementary body
an Angelical, and a Divine, very well to be distingui
shed on man.

Further

Further the Soul is corporeal out of the Air from whence it is fed also : and soulish out of the Wind : and Spiritual out of the Light. The Spirit is Corporeal out and from the Heaven : Soulish out of the light : and spiritual out of the spirit of the Elements, out of the Nature, and of God, according as the Creature is. Out of these three general Principles, Man hath also a threefold spirit according to his measure, and is the perfectest creature : Always one body dwelleth in the other : and as soon as one body is dissolved and broken ; in the same moment another and more noble body is manifest, and that in all things. If now the body becometh nobler, needs must the Spirit be more noble, high and glorious. But this is the body, after which the wise do seek ; Namely, the Salt which containeth all in it self. This body they drown in a Water, which floweth out of the centrum of the Vegetables ; and draw out all vertues, which afterward come together in a celestial spiritual body, and afford that precious jewel. All ,
things that are killd and dye naturally, are drownd in a cold Saturnine Water, for all natural death is done ,
they coldness ; but what is kill'd in the Fire without a ,
cold Saturnine Water, is not fit to Nature for a better state. ,
Only the Salt we seek in the fire, and then through ,
the Water, and afterwards cleanse and purifie it ,
with the Baptism of Fire and of Water. We should ,
therefore fix our thoughts on the water, and use the ,
re very carefully, because it is a contrary Ele- ,
ment, before which nothing can subsist, but only the salt.

This is the true body of all Elements, and of all things in the whole world, if that be taken away, then I perisheth quickly, and the Gold it self also in the re. This is the right Heaven, wherein dwell all

powers, and is in all things in the whole world the Heaven, and is compared to the Tree of Life in Paradise.

Now the soul according to the highest degree, out of the nature : According to the second degree from the Light ; and according to the third degree out of the Wind. These are the Principles of the living soul : soul and spirit are distinct, as God and Nature, Spirit and Wind ; as Angel and living soul, yes as spirit and breath.

The middle Principle among the three Principle is always instead of the Mother, as the Nature, Wind and Soul. The body is the Child, which the spirit, a Father begets through the soul. Out of the spirit cometh the soul, he lets it out as his breath and from both these the body : The firm soul and spirit, as the true life and spirit which is like unto the Angelic world, is always in the right body of all things this, in the Salt, when it is opened, then they come forth in a great clearness, as in an Angelic glory.

At last the spirit of all things is out of the three general Principles, in each according to their portion and measure. Now the spirit affords the right inward essence, the *forma essentialis*, *differentia speciei*, *abstractum essentiae*, and nothing else. From the same the body and soul also receive their essence whereby the one from the other essentially and properly are distinguished ; as man from beasts ; a beast from foul, fish, vermin, &c from others : and so one thing from another.

All Creatures are distinguished chiefly into three, as into *Animalia*, all living souls : into *vegetabilia*, all that grow and spring out of the earth : and in *Mineralia*, things that grow under the earth, a

are digged out, and so in the water also. These are distinct as the three Principles, and in our wisdom always a fair harmony doth represent it self.

All living souls consist out of Water and blood, in their seeds through a moist warmth, and a warm moistness each in its mother. All growing things consist in their seed, out of a slimy water, through the salt, which is fixed in the root, flying in the herb, af and grass, and essential in the flower ; and all three concentre at last in the seed.

All Minerals, Metals, and what belongeth to it grow out of a fat earth, which the Salt of the earth doth hatch : and do coagulate through a cold fire, which is a *Saturnine Water*, that is, a fiery water, and a waterish fire that doth not burn.

Even as upon earth all things grow by rain and dew, as also in the earth it raineth, thaweth, and is isty, thereby grow the Minerals, Metals, and the like ; and all this from the salt fixed, flying and essential. The flying Salt begets *Sulphur*, the essential begets *Mercury*.

Among the Vermin the chiefeſt is the *Viper*, with her brood and kind, and is Mercurial.

Among the Vegetables is the *Vine*, a channel, out which come three sorts of water, and also a noſe Mineral, and is the Centre of the Vegetables.

Among the Mineral is the Gold, yea the Salt. Of all these three the Concentred Center is man, above all that is created.

C H A P. VIII.

*Of the Elements, and contrary Element
in the Creation.*

THe seven Elements or Powers of the world do rest only upon one, which is a right well of all Elements in our thoughts, because it containeth all. An Element is such a thing, out of which, and in which the world and all doth consist; without which nothing can subsist. Again, a contrary Element is such whereby the world and Elements are altered and corrupted, and at last must quite perish thereby:

Now all things are Created, out of three Principles *Materialiter*, namely out of the word, as out of a spiritual; out of nature, as a soulish; and out of the Element and contrary Elements, as an incorporeal corporeal, and Corporeal-incorporeal; that is, out of the Elements after something, and out of the contrary Elements according to nothing.

The word is the all, the Elements are the something, and the contrary Elements are the nothing. The nothing is become something by the word of God; and the something will become nothing again, when at last the word is taken away. Although the contrary Elements were once nothing, yet in the Creation they are a Principle along, because they were made which were not afore, and are of God counted no

vil, but good ; because God did look upon them, and hath covered and hid their Principle, which was nothing, yet concentrated and fastened together, Corporeal in and on the Tree of Knowledge of good and evil, which must have stood there as a witness ; namely, that the world was Created out of nothing ; yet this should be undiscovered and not ashamed, that is, should not be broken, namely, that the shame of the whole world might not stand ashamed before the face of all the world, and for a confusion be quite dead and perish.

Now as long as the contrary Elements remained unknown, and in their concentrated Center were not broken, they are very good : But so soon as they are known in their depths, they are such a thing as puts the world to a shame, and at last altogether doth consume it, and reduceth it to nothing.

These contrary Elements are three, Darkness as corporeal, Fire as Soulish, and corruption as Spiritual ; yet Corruption before the fall was no Corruption, but only an alteration, not unto evil, but unto good, and a change and exchange of all Created things. The fire before the fall was not consuming, but in its knowledge was good and useful : In like manner darkness was very good, and for a rest and refreshing to all creatures ; but now it is an habitation to ill Spirits, and as far as darkness in the air reacheth and goeth, so high and high also in the air hath Satan his Dominion and Reign. *Ephes. 22. Chap. 6. 12.* And so are the contrary Elements become hereditary to Satan through sin, who is the Prince of darkness, and Potentate of the fire, and the fire overcomer, and a principle and beginner of perdition.

Out of darkness, Hell is hatched; which is three fold. 1. *Corporeal*, according to its place, under the earth in the nethermost places. *Ephes.* 4. 9. *Luk* 16. 28. 1 *Pet.* 3. 19. 2. *Soulish* in the Reign of the Devil, and Prince of darkness in high places. 3, *Spiritual* in the Devil himself and his Children. This Hell will be cast at last into the fiery Lake.

¶¶¶ Out of the fire is produced an unquenchable ever burning Sulphur, and such a consuming fiery flame, which killeth life, and yet always maketh death alive.

The Hellish fire is three fold; in the Hell, in the Devil and his Children, and in the fiery Pool: Out of this alteration, or rather perdition, is at last *Death* gotten; which in its bodyliness is a cold fire, and fiery coldness: According to the *Soulishness*, a gnawing worm that continueth, devoureth, and never eateth, yet always consumeth and still begetteth again. According to the Spirit, *Death* is the Devil himself essentially, who hath begotten sin, and sin hath begotten him, the *Devil*.

Now darkness was good before the fall; for light was hid therein, which God commanded to come forth out of the darkness: The fire also was good before the fall; for life rested therein, because the flame was burning in the fire, nor was manifest. The change and alteration was good also before the fall, because love did shew it self therein, by the increase of the Creatures. Now, since *Light*, *Life* and *Love* include all, therefore they were comprehended also in the contrary Elements; but they were separated from the same, and thrust out and parted through sin; and that which was very good became exceeding bad and turned good and evil to a contrary and adverse thing.

After the fall Hell and Death were begotten, and the fire was made manifest, Visible and Corporeal; so that it went up into the height by Reason of sin; so that by Gods permission and command it may fall down from Heaven upon the wicked world, especially it doth lye in and on the fiery Cherub before the door of Paradise, and guardeth the way to the Tree of Life; but in the glorious and joyful coming of the great God *Jesus Christ*, this fiery Cherub must be gone and come down, and all contrary Elements must reduce to nothing, that is, they must no more Reign; and also the Devil himself must from above be cast down, taken Captive, and in Prison must be bound thousand years, to the glorious liberty and Redemption of the Creature, from the Vanity, Curse and Death, where all things as they were Created, will be renewed.

CHAP. IX.

*Of the Principle or Original of that evil
one, and of the Angels.*

Before this Elementary world was Created of God, the Angels; and the Angelical world, and Paradise, which were above the upper waters, were first, and that so certain, as the nature was first before the Elements, and God before all things. Therefore always out of the upper things, things beneath were gotten, and the upper is always before that which is below, even as the Spirit is first before the Soul and Body,

Now the Angels God hath called through his word out of the same light, wherein God dwelleth after their spirit, for that end, that they should serve him, and hath presented them in the fiery flame, after the Soul, and as a wind, after their body.

Now the Angels being out of the light, wherein God dwelleth, therefore they can know on, in, and out of the same, what Gods command is, and this light is the face of God in Heaven, a spiritual food of the Angels, which light the Angel of the Children may behold, whereas on the contrary the Angels of sinfull men may not behold it, until the sinner doth true re-

pentance

Chap. 9 of the original of that evil one, &c. 38
pentance, then his Angel may appear again before that
ight, and before the face of the Lord, of which there
s great joy among the other Angels: But as long as
be sinner doth not repent; so long appeareth the
Devil before God, and accuseth the sinner day and night
before him.

Now amongst God's Angels *Lucifer* was the chief;
or he carryed the Image of the clear morning Star,
which was and is the son of God: but he was not con-
tent with that great Honour and Dignity; but would
ain have been Lord and God himself, and no more a
ervant. This coveting was in *Lucifer* gotten by an-
all look and eye toward God, inflamed within him-
self, in the same fiery flame, out of which the Angels,
after their Soul are, and that so much and heavy, that
the light did depart in his Spirit from *Lucifer*, and in-
stead thereof an unspeakable great darkness came out
of the fire, which *Lucifer* himself had kindled; and
so instead of Heaven, a Hell it self.

So the fiery flame unknown to *Lucifer*, undiscovered
and hid, was blown up by himself out of envy and
grudgings, so that it turned to an essential anger, yea
to a consuming fire, wherein at first did rest the life:
but was afterwards turned into a living death, which
never dyeth, and a deadly eternal life made manifest,
as a soul to Satan. At last through *Lucifers* pride a
strange wind was gotten in *Lucifer*, as a body unto
him, and Satan hath quite lost the Angelical Principle,
and self-subsistance, and became a strange Bird, and a
wild Fly.

Lucifer did try whether he could not be a God, or
like unto God, which yet he was in his portion and
measure, therefore he is called a Tempter and Satan,
and he was become such an one, namely, both a God
and a Creator, and a Creature of his own, and lost all
all

32 Chap. 9. Of the original of that evil one,
all Gods Testimony wholly, as also the Testimony of
good Angels. He is a Knav or Lyer from the begin-
ning through sin, which hath begotten him, and he
hath begotten sin, he is sins father, and sin is his mo-
ther; that hath begotten him, and he her through
covetousness in the leering eye of self-love and imagi-
nation.

Now as sin is that evil, and found out in its Princi-
ple by *Lucifer*, so it hath turn'd him into an evil one;
and one is the Principle of the other; and so he can be
excused by no means. So *Lucifer* hath murdered
himself, and hath lost the *Angelical Principle*, and is
and remaineth a forlorn Child, and son of *Perdition*,
the right Antichrist for ever.

Thus is sin gotten through coveting, and coveting
through looking upon, and looking upon through
imagination, and that through self-love, and that
through an arrogant liberty, this through security
and that through wantonness, where there is no fear
for as fear is the beginning of wisdom, so is wanton-
ness the beginning of folly and sin. He that is fearful
will not easily hazard upon sinning.

Lucifer was Created of God a good Angel; and
that so, that he might easily have been kept from sin-
ning: So also might *Man* if he would himself; but
self-will brought him to that sin, yea his own wanton-
ness; but now he could not be so perfect Created,
that he could not fall into sin at all. The reason is,
because his weight, measure and number could not en-
dure it; because he was not born of God, but had
his Principles besides God, although through God;
but what is born of God and of his seed, that cannot
sin, because it is born of God, to whom it is impossible
to commit sin.

Thus is made clear and manifest the mighty abundant difference in the *Creation*, which was very good at the *Renovation*, which was done in and on the old Creature, by means and help of the spirit of God, and among the new births from above of God, which gives it alone to make Children and Heirs of God, and Co-heirs of Christ, unknown to the world, and their wise Children.

Now the Angels consisting out of *Wind*, *Fire* and *Light*, and the fall of *Lucifer* standing before them as warning; therefore they cover their feet and faces before God with fear and trembling, and are rather ashamed of themselves, that they may find grace before the *Lord God*.

Now they are a fiery flame for a protection of the godly, and a perdition and death to the wicked: God also is a consuming fire in his Angels, not on, or in himself, and will come also with his Angels, and his Power, and with fiery flames to judgment.

CHAP. X.

Of the difference of the light and darkness, as also of the light and fire.

HI therto the light was not reckoned under the Elements by the wise of the world, though it be the first of them in the Creation, for in all Creature the Bloud and Eyes are first, and not the Heart. Now the light is a going forth of Gods glory, and it never goeth down or decayeth in its spirit, and is a dwelling of the seven spirits of God, as the darkness is an habitation of Evil spirits. In the light dwelleth the spirit of the Lord, the spirit of wisdom and understanding, the spirit of Counsel and of strength, the spirit of Knowledge and of the fear of the Lord. All wisdom, understanding and knowledge, all judgment and examination, and every truth and righteousness cometh from, and out of the light, and through the same.

And as the light doth illuminate the whole world and maketh day, and is the day it self: So it illuminates also every spirit in all living souls; and as there is no day without light, neither can be; so no wisdom nor knowledge nor understanding can be without light. But the light in its body, in our opinion, is a pur essential spiritual Salt from which all Gemms and preci-

ous stones get their Colour ; as also all Flowers and Beauties their fairness. All which the spirit of light doth work , and adorneth all things with beauties ; for in the light all Colours are hid , and are gotten by the same , the soul of the light is nothing else , but a joyful Life out of Nature , as an Angelical Life , and his spirit and eternal love proceeding from the spirit of the Lord.

Out of this light God hath made the lights of Heaven , which are coagulated , living and comprehensible lights , and are nothing else in their essence , but a spiritual essential and exceeding pure Christalline salt , so high tempered , as ever any thing may be without any quality or property of heat , coldness , warmth , noisiness , drought , and have their proper motion in and on themselves ; especially the Sun runneth always with the light and day , but the Moon with the darkness and night , and the other stars in and on their laces and order .

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Those lights of Heaven do shew always and every where clearly the power of the Elements and contrary Elements , what their operations be , through which powers all things in the whole world are finished and wrought upon , but through the lights of Heaven ~~is~~ less then a Looking Glass sheweth such and such you e.

Now the powers of the Elements and contrary Elements change and revolve daily , weekly , monthly , and yearly . Now because out of the light cometh knowledge , which searcheth out all the depths in every spirit , soul and body , and presents them in the lights of Heaven , prophesie , tell , and give to understand to the beholders , who are the Children of the light . The spirit of light searcheth all in all things , and sheweth by the lights of Heaven every ascendent or spirit in

36 Ch. 10. Of the difference of light and darkness,
in all things, and also in Man, namely what spirit, soul
and body he hath received at his nativity, out and ac-
cording to the Elements and opposite Elements, as
also what spirits do incentre in him: All which if bad
or evil Man may decline, or resist by the holy ar-
good spirit, as a beast can shake off the dust of
flies.

Now the Lights of Heaven rule the whole world,
namely according to their time, and shew things pre-
sent, past, and future: Now because every Element
hath its spirits, as the Earth, the Water, and the Air,
and their eyes are more spiritual then our bodily,
they can therefore spy something in the lights of Hea-
ven, and reveal it to Man: But the Children of light
do not use the Communion of such spirits at all,
neither should it be; because it is the next
degree to *Witch-craft*. The Natural Magick
can do much, of which the wise Men of the
East made use profitably, who came to Christ.
But the Angelical may do more yet
and much more the divine. But we must
strive always after the best, and Man hath
within him a threefold Magnet or Loadstone
whereby he can draw to him all spirits in
the world, and can do wonders. But what
saith the Lord to it. Mat. 7. 22. Luke 10. 20
For by the natural Magick, Devils may
cast out, and great wonders done by it. The
Prince of darkness can turn to the shape of
an Angel of light, and will have every where
his hand in the work. Now is a very dan-
gerous time; because all spirits are stirring;
because their end is so nigh, that it is hardly be-
lieved. The Air is full of spirits, and the
Earth also is full of them, and every man

hath his proper Angel, and his bad Angel also: By the good Angels all good things man doth, are set down truly, and the bad Angels observe all evil that man doth, and when once the books are to be opened, men will be judged according to their works and words. Well be it with him, who hath blotted out his black Register with unrepenting tears. The spirit we cannot see, unless our eyes be opened.

Lastly, between light and darkness, light and fire is such a great difference, as between life and death; blessedness and perdition; yea as between God and the Devil. The light is and will be an Eternal dwelling of God: But darkness and fire is an everlasting habitation of Devils and the damned.

CHAP XI.

Of the Principle of the fire, and its Mystery.

THERE is a threefold fire, namely, the fire of the contrary Element, the fire of the Angels, and the fire of the Devils.

The fire of the contrary element is threefold. First before the fall, a still resting and unmanifested fire, without a burning flame. Secondly, after the fall, a kindled, manifested, burning, flaming fire. Thirdly; a cold waterish fire, which doth not burn, yet smoketh, & worketh into the earth upon Minerals and Metals. With this cold waterish fire all things are forced, and the Metals also; for it doth calcinate them, and turneth them as it were into ashes, destroyeth and openeth them.

This fire is chiefly threefold, as *i. Vegetable*, which is as it were tempered, and is a well rectified Vineger which is extreamly useful. Of which not many words *Sat sapienti dictum.*

Secondly, it is a mineral fire, which chiefly is the true spirit of *Nitre*, a spiritual water out of Salt-peter which hath both heat and cold, and is Infernal and Cœlestial.

Thirdly

Thirdly, *Mercurial* or *Saturnine*, a strong Salt
hat hath not its fellow. Without this no Metal is en-
gendred, nor broken, or groweth, in which is a
reat mystery hid, more then can be Imagined. Lut
he true spirit of *Nitre* must not be prepared without
cold fire; for the raging, horrible, and furious
hell, which is in *Salt-peter*, must in its devouring and
onslusing fire be over whelmed, drowned and devout-
d, and be reduced to a blessed Heaven.

Now when a Heavenly Water is at hand, then a
ew birth from above out of water and spirit can
ollow. Here lyeth hid a great Medicine in time
f the raging Plague, Head-aches, Feavers, Stone,
Cout, and many more diseases, to be used. And
only the time is come, when all things must be
made manifest; and although we have not yet
with our hands prepared it; yet the spirit of wis-
dom can teach us all what is secret and mystical, who
rarcheth into all deepnesses, and can shew, testifie,
and make known to us that which no eye hath seen, nor
ear hath heard, and which hath never entred into
mans heart.

Thirdly, There is also a Metalline cold fire, which
educeth all Metals, yea Gold it self to nothing; only
that noble grain in the Gold hidden, stayeth and re-
taineth, which cannot be forced, and that fire is
read, *Saturn*, which devoureth all Metals, and
onsumeth also it self in the fire at last: Even as the
common fire doth consume and devour all wood,
and at last it self is consumed, and goeth out: But
in the Cinders that remain, there lyeth the treasure
hidden, which must be drawn out of it with hot
water.

The Metals have two sorts of waters, a Cold and a Hot, and both are fire. The Cold is *Saturn*, Lead, the Hot is *Mercury*. Now as the one is an extream Hellish Cold; so is the other extream hot of a Hellish Heat; so that by reason of heat it stand in a continual flowing, although it feels outwardly Cold.

Now in this fire water, the Metals, especially Gold, after their death, are born anew, namely, in the Metalline world, and Reign; and yet are anew Clarified, Christalline, Spiritual, Heavenly body, which is so glorious, that it can make inferiour and less precious, yet to his nature not unlike Metals to his own substance.

So much is it worth to know the nature of fire, and its mystery, without which no good or profitable use of it may be had, for our good; for all must be killed first in the cold fire, even as it were through i Winter, according to the proceeding of nature, must dye and putrifie, if it shall be produced again in a new body.

Now the fire according to its principle, is begotten out of darkness, from thence it is produced and returneth into it again: But darkness was begotten out of the *Nothing*, and that *Nothing* stood there in the beginning of the Creation to be *Something*, as a Testimony of that which was Created: For all that is made and Created, that was before *nothing*, and before it be fashioned, then was not fashioned without a frame, and was as were a dark *Ens* or *Being*, out of which afterward is born the Light, that is a fashionable thing that is out of the *invisible*, a *visible* thing made.

Therefore the darkness and fire, in a good sense, and before the fall, are an excrement of the Light, yet are good and useful, even as that which a Workmaster heweth or cutteth away from that matter, which he intends to make some fashionable thing: Even as Chips from wood are of the same substance with that which is framed out of it; yet an excrement of it, and when these Chips are flung into the fire, they return to nothing. So the contrary Elements when they are known, they are no more good, but an opposition, adverse and stark nought.

Further be it known, that in the divine world are no contrary Elements, nay there can be none in it, though their power hath pressed into it yea in the depths of God, in which it grew dark, when the Lord of glory dyed on the Cross, and the fire of the raging wrath of God consumed the same, and death and perdition killed him, Who can speak it out, or who knows what this saying doth mean!

Also in the Angelical world there is no darkness, but yet there is fire. This Angelical fire is an *Excretion* of the light, out of which the spirit of the Angels is; and this fire also in the beginning, and before the fall hath been a quiet and unknown fire, and very good; because it was and is the soul of the Light in the Angels: But after the fall it was manifest, known and turn'd to a flame, and such a one wherein the raging anger of God doth rest, in which all Gods judgments do consist, and come out of the same.

This fire now in the Angels with its rage, anger, and consuming flame is not evil at all; but a just fire of Gods justice to punish the wicked. All anger, rage and judgment proceed out of the Angelical world, as also the Law, which was promulgated with fire. Exod. 20. Acts 7. 53, 38. Gal. 3. 19. Heb. 2. 2.

Of the Devils fire was spoken above : More thing could be said of the fire, which for brevity sake we omit.

C H A P. XII.

*Out of what, wherein, and wher. by a
things good. and bad do subsist, pas
away, and yet how they last for e
ver.*

Although our knowing and prophesying be but part ; yet we will not quench the spirit, and we are not to despise prophesying : And the Reader in the Lord may know, that we have our wisdom, both about natural things, or spiritual, learned out of the Holy Scripture, and not out of prophane writing : for the Bible is sufficient to us to all wisdom, and we used in 24 years no other book to find out wisdom but the Bible : Out of this book the spirit of wisdom through the anointing, can teach us all things, and needs no other spirit or man to teach us.

Every thing in a word subsists only by Salt, the perish without it, and in the same, and it lasteth for ever in them both good and bad.

There

There is a threefold salt, namely a *Divine*, *Angelic*, and *Elementary*. All must be seasoned with salt, it shall last good, and salt is the most noble and hol somest Balm, the best preservative and Conservative, the highest strengthening. The salt of the divine world is a true light, a Spirit and Water from above, whereby we are illuminated, breathed on, and baptized, yea seasoned and salted, that the hellish may have no power over us. For every one must be seasoned with fire, and must be tried with fire, he and what doth subsist in it, that is blessed, else is nothing at all. *1 Cor. 13. 14.*
 The salt of the *Angelic* world is a quick life, in its very concentrated of God into the Tree of Life; which when it shall be broken at the glorious coming of *Jesus Christ*, then all Created things in Heaven and Earth, in this *Elementary* world, he will so gloriously and powerfully season with salt, that they shall be freed and redeemed from sin, Curse, Death, Devil, vanity, Pain and Misery, and that will be a noble food for that great Supper, of which as of an *Angelic*, and *Celestial* Manna, all flesh, that is, all Created things and whole Creatures, shall eat, and drink, and feed. And then also shall be put away the sharp, bitter, powre, consuming, devouring, perishing, and to nothing, reducing salt of the contrary Element, it shall ye, and to its place be separated. Of the elementary salt we have spoken already above.

There is another salt also of the contrary element, which is threefold; namely in the Earth, Sea and Air. The salt of the contrary element, is a sharp devouring, consuming salt, and reigneth in all Creatures, and is always mixed with the good salt which in the consuming sharp salt is held captive, and can sooner be set at liberty, till that which holds it Cap-

44C.12 Out of what all things subsist and pass away
tive be drowned and killed by a cold fire, which is a cold
water above mentioned.

This Salt now is predominant chiefly in the Minerals of the Earth, in the Mineral Salts, as common Salt, Vitriol, Saltpeter, Alume, Salmoniak, &c and is as it were fixed in this. In all Sulphur, especially in the common Sulphur the Salt of the contrary Elements is flying: But he that can make it fixed with a cold fire hath a more precious thing then Gold is. But what is more abused then Saturn, Saltpeter and Sulphur? They shoot it into the Air, being so precious. O malice and wickedness of men! Is it not so that God hath made choice of things, which the world holds to be ignoble, foolish, and rejected, and base.

Lastly in all Arsenicks is the Salt of the contrary Elements, essential and spiritual. True it is a right Poison, but having an essence, why should not something be hidden in it.

It must be carefully and purely killed with a cold fire and be reduced to a new noble birth,

It is to be observed by the by, that every Lead especially that of quicklime is a cold fire, and the same in the unmature Metals, that have yet their Sulphur, Mercury and Arsenick, may doubtless be of good use, especially in some Iron or Copper Mines in which the Sulphur of Sol, the glory of Gold sufficiently appeareth; for the flying must through a fixed be made firm and glorious. And truly herein is more hid then the world believes.

Now in the Salt is both life and death: And a good things have their Salt; so have bad, and both are firm, the good therefore; because the life is in it and the bad also therefore; because there is both life and death in it. For what death killeth with extreame

cold

oldness, that life reviveth again by fire: Therefore he fire is the life in the Devil and his Children, and he cold is death: But it is such a life which is not of God; nor out of the light and love, but out of the Devil himself, out of darkness and anger, which is with inspeakable torment, anguish, pain, misery.

The *Salt in the Sea* is a soulish *Salt*, raging and furious, of which something may be said, because a Mystery is hid in it; it shineth also in its fire, and is a *Sulphurous light* so that it may be seen.

Lastly, the Salt in the Air is essential, and Arsenical, and poisoneth things on Earth, man, beasts and fruits, &c. These three sorts of *Salt* of the contrary element, are made known after the fall, therefore we must separate *Salt* from *Salt*, that is good from bad, to reject bad, and embrace that which is good. In the end all bad things fall to the Devils share, especially the contrary elements with their *Salt*, which maketh up the fiery pools, devouring and gnawing, and yet not consuming, living for ever; yet not alive, but dead, lyeth for ever, and yet never liveth: And thus it hath rightly the name of a contrary element.

CHAP. XIII.

Of the Creation of the World.

Now having known the *Principles* in their subordinates, and the *Center* concentrated both in and on the Elements, as also in the contrary elements; thence we may observe how all things are Created by the *word*, and then to know also what *SchaMafm* is, of which is written in the book of the Creation, that God *Elohim* in the beginning have Created *SchaMafm* which the Interpreters have rendred *Heaven* and *Earth*, which runneth contrary to the Text, and against the *order of the Creation*. Who can tell us what *SchaMafm* properly is? True we cannot speak with Tongues; for we are more taken up with *Prophesying*, according to the grace bestowed upon us. Therefore we will give the interpretation of it to others, to let them search, to learn what *SchaMafm* meaneth.

So much is known, that out of *SchaMafm* all other things are come, as also the water, out of which *Heaven* and *Earth* in the beginning of the Creation were Created; for it is not enough that we know, how that the world was Created out of the water; but we ask also from whence came that water then, out of which the world was made? For the wise go after *Wisdom*, even to her depths, and give not over

over, till they find the bottom, and all Principles.

The book of wisdom saith, Chap. 11. v. 23. *The whole world is before thee, God, as a moment of the little Tongue in the Weights and Scales, and as a drop of the Dew that falleth in the mornings upon the Earth.*

It is manifest, that all Water and Dew, before it is a bodily Water, is first a Vapour. But how, and out of what, and from whence, and whereby that Vapour ariseth, must be searched into : And in our opinion it is nothing else, but such a bodily spirit, who in himself incloseth all in all, and yieldeth and giyeth all to all, and at last gathereth all to himself. Out of which now the world is Created, that same is also in all things, and without it there is nothing no where, and when that is taken away from it again, then it can be no more of a being.

That we may set out the depths of the Creation, out of which it was produced, these are threefold. First the Word of God in which is Light, through which all things were made, and that which is in all things, is instead of the spirit, according to the highest degree in the Creatiou of the world ; and this is the true spiritual Seed of all things, without which nothing is, neither can be. Afterwards is the Soul of all the world, and is distinguished from God, as the breath from the spirit, and is the breath of the speaking Word of God and instead of the soul is the true life of all things, according to the highest degree, and is the soulish seed of all things in the world.

Lastly, the salt is the body and bodily seed of all things, and of the whole world, in which dwelleth and re lieth the Word, and the Spirit of God.

These three hatch from themselves a water, which is a Scha Vafm, out of which the whole world hath

its original, according to the middle degree, but the lower degrees are the elements. These three give an set down the three general Principles for the Creation as God, the Nature, and the Elements: And again these three, the Spirit, Wind, and Water; and at last in these three every Creature, and all is inclosed totally in the Light Life and Love.

The word is God, and God is the Word, the Spirit is the Nature, and an out-breathed breath of God, and the Nature is the Spirit and Soul of the World. The Salt is an element of all elements, and the elements in their glory are nothing else but a Salt, αλς. Out of these three consists Schamafm, and the whole Creation of the world, in each and all their true Principles. In all Creations the word is the beginning, the spirit the middle, and the salt is the end.

In the beginning of the Creation Schamafm was unfashioned and unframed; there were also darknesses over the face of the depths, and there was a Chaos or confused being: But the spirit of the Lord moved upon the water, thereby it became seedy, and the first thing that was Created in it was Light, but was comprehended of the darknesses so long, till God said Lebior, come forth thou light, and come before the day, and make a day, that it may be Light: And presently light parted from the darkness, and is according to its body and being, an essential most refined spiritual salt, which not otherwise, but by the eye may be brought to the sense. The darkness containeth in it Fire, and the light was parted from darkness, and the fire lay secretly hid therein, which afterward by reason of sin broke forth to be visible; and is called not Or, Light, but Ur, Fire.

After the the Light was Created the Heaven, a Firmament out of the water, as Ice and Chryft a

in which the flying soulish salt of life became fixed and
and Heaven it self is such a salt , in which dwell
the powers of life, and of the soul, and from thence
om above are poured forth into the nether world,
through the Spirit, Wind, and Air, whose body is
the water, into which the flying salt is carried.

After the Heaven was Created , the Earth , the
odily Centre of the world, a gross body which con-
taineth in it self the fixed salt into which earth all the
elements do incenter. The light is compared to the
divine world , the Heaven to the English , and the
earth to the elementary.

Above the Heaven and the Firmament are the spiri-
ual, above the waters, into which nature doth
pour forth it self, which above the upper waters have
their world, and the true Paradise, where there is
meir light and no darkness. Which world in these last
times is made manifest, in which the Nuptial of the
Lamb and his Bride, and the great true Supper will be
kept: Those that in the first Resurrection and Change
at the coming of Jesus Christ have part, shall meet the
Lord, and taken up into the Air to go with him into Pa-
radise, and shall thus be with the Lord always. The
whole Sphere of the world of earth and water are car-
ried and held up by the air, even as a body is kept and
held up by the spirit and breath, that it may not fall.

C H A P. XIV.

Of the particular Creation.

THE Creation in its order is threefold. First General in the *Schamafm*, which was the first *Materia*, and is yet, out of which corporally all things are Created, into which all Principles come together, and are concentrated: Afterward Special, on and in the *Element*, as *Lights*, *Heaven*, *Earth*, and *Water*, *Spirit*, *Wind*, and *Air*, are contained in *Schamafm*. Lastly Particular, as in all these things, which out, on, in, and by the *Elements* were Created, produced and made.

The first that was made in the particular Creation, were the *Vegitables*, all growing things on earth, as *Grass*, *Herbs*, *Trees*, amongst which the *Vine Tree* is the chiefeſt. Now every thing hath its proper seed in it ſelf: Therefore here ceaseth Creation; and *Conception* and *birth* begins, out, in, and by his own seed; but at firſt all things were brought forth out of the earth, on *Grass*, *Trees* and *Herbs*, through the *Word*, *Spirit* and *Salt*. The *Salt* hath given to the *Grass*, *Herbs* and *Trees* their bodies, which they all have in them. The *Spirit* hath given them Power and Virtue, especially for *Physick*; but the *Word* giveth the blessing to it. The true *Physick*, Virtue and Blessing may be ſought, and gathered out of the salt of the earth,

earth, and of every Herb, and be made Corporeal; and at the time when it doth green, that the essence may be extracted, and reduced to a Spiritual and Cœlest body, which cometh forth green, and yieldeth power to Physick.

Christ saith unto his Disciples, Mat. 5 13. Ye are the Salt of the Earth. The Reason, because thereby the whole world was seasoned, and made fertile, that did grow up to everlasting life and happiness. But now all Salt is become unsavoury; the Reason, because there is no Spirit nor Word of Life in it. Therefore it is cast upon the Dunghill, and trampled upon; And behold the Lord will Create a new one Amen. Hallelujah.

The particular Creation hath begun from, and on the lower, and went upwards. As now the earth is adorned with Grass, Herbs and Trees; So had God in the fourth day adorned the Heaven and Firmament with Lights, Sun, Moon and Stars, which came forth and grew out of fixed flying and flying-fixed alt of the Heaven, and are even as the precious stones of the earth. They are fixed in their Heavenly body, and at the highest temper, but they are flying in their course, although some of them do stand still.

The chief Lights of Heaven are the seven Planets. *Saturn* is the highest, and belongeth to the earth, and standeth to the earth; who knoweth whether he were the highest at the beginning, or whether he came to be the highest after the fall, and that *Mercury* was to give place to him. Many things are to us hid, and much of mystical secrecy is in them. For *Saturn* eateth all, and is *Death*, and domineers over all. But *Mercury* maketh alive and growing. Of all much were to be said, but *Sapienti satis*. Therefore we must take good heed to the contrary elements, which

over the fall ruled over all: But we must be careful and witty to rule over them, that death may be drowned and swallowed up in victory.

On the fifth day God Created out of the Waters all things that live therein, and also the Birds out of the flying salt in the water: Hence it is that they are so flying; and these have their particular consideration by reason of the flying salt, and in their Feathers there are Physical in flying Mercurial diseases, as in the Falling-sickness, Madness, Giddiness; for these diseases have their original from the Spirits, through Gods permission, and must be cured with a flying Salt which is reduced to the highest degree.

Be it known also, that there is great Virtue in Precious Stones, as in Pearls, Amber, Coral, namely when they are first baptized with a Cœlestial water which be altogether Spirit. The Load-stone also hath its mystery: And who can tell all? We may well say Great are the works of the Lord: He that obseruet them taketh delight therein, and to them they are propounded. On the sixth day God Created all the beast of the earth, and the Worms, and at last man with him he closed up the Creation. Among the Vermines or Beasts, the Serpent is the Center; in the beginning she did not creep upon her belly, and did not feed upon earth, but that was laid on her as a Curse from God. Whether she had Wings we will not deny: There is great subtlety in her, and a Mystery hidden therein: At the beginning she was not venomous; and among all the Beasts she was the next best and about Man, as she will also be the next about him in the new world, when that enmity is at an end Isa. 11. 8. No Creature is so bodily fair and subtle as the Serpent. Now because she was at first always about Man, therefore the Devil did perswade her to per-

ade Man, that he should break of the Tree of Know-
dge, and eat of the fruit thereof.

Because the *Serpent* is Mercurial and flying, and is
the Center of all Beasts, therefore needs must there be
the great mystery in her for Physick, if rightly prepared
for the Mercurial diseases, especially being full of
bones.

Therefore God hath finished the work of Creation
on the sixth day, with and on man; of whose Cre-
ation hereafter; and on the seventh day the Lord did
rest, and blessed that same day. The six days bear a
burse by Reason of sin; but the seventh day that
now truly cometh, that bringeth blessing and rest,
Honour and Glory; which joyful day of our Re-
surrection, we through the spirit of Prophesying do an-
nounce to all Creatures under Heaven in an everlast-
ing Gospel, and a very joyous Message, which to an-
nounce is given to us from the spirit of prophesying.

C H A P. XV.

Of the Mystery of the Word.

It is known out of the Holy Scriptures, that all things are made and Created by the word, and that ye all things are made by the word, and are preserved through the word. But here we will not speak *Theologically*, but only *naturally* according to the Creation; Neither do we speak *Theosophically* of the depths of God, both which we save till another time and place.

The word of Creation is the general power of God out of which, in which, and by which all things are subsist, and will be. This general power of Almighty God every Creature makes use of for its best good. But only Man abuseth it, as also do the Devils and Spirits by Gods permission: Hence it cometh, that men must give an account of every idle word; because they have abused the breath of the Almighty, and use it to sin. Oh, that I could lay a Lock to my mouth, that I might not transgress with my Tongue.

Because now all Mysteries are hid in the word therefore the same also performs all things in the world. Therefore we will say, that hence ariseth a threefold Magick through faith, that is a power to know something to bring it to an effect.

First there is a *Natural Magick*, which cometh out of *Natural Faith*, wherein there is such a *Magnet* or *Load-stone*, that it can draw all things to it. This faith is gotten in *Man*, either of nature in his *Spirit*, which is the true and right ascendent, namely the spirit of man, and by no means this or that *Asse* or *Conceit*, as the ignorant do imagine, which is only *signum ascendentis*, &c. Or this faith through the art and instruction of the natural *Magick*, is wrought in man, so that his spirit receiveth the ascendent, and enjoyeth in the same: As the ascendents in Man may very well be transmuted, transplanted, and altered by the spirits.

Of his natural *Magick*, without Witchcraft, the wise men of the East made lawful use, who knew the art, and proceeded so far therein, that they go not only great knowledge, but have also done wonders.

This natural *Magick* is learned out of the true and perfect degree from the Spirit of God, and goeth before and beyond the ascendent, because commonly other spirits do mingle themselves into it. This *Magick* art Daniel and his fellows had studied, as also Moses & the prophets, and went beyond the wise men & Magicians of *Egypt* far with their skill.

From this natural *Magick* art the false Magicians took theirs, and because the true ascendent was not in them, namely the Spirit of God, but had only their Elementary, or their Masters ascendent, therefore also Lucifer made shew of an Angel of Light, and became ascendent in them, and made Sorcerers of them. Now as true Magicians know and perform all by the Word of God, which speaketh in them, operates out of them, and by them; so the Sorcerers abuse the word in its power, and perform wonders thereby, till Moses his staff and

Serpent devoureth theirs, and Daniels wisdom excelleth all the others wisdom.

Balaam was a right natural Magician ; but the covetous spirit was ascendent in him, that he went to the Sorcerers, that is to the spirit of Sorcery, and this spirit of Avarice had blinded his eyes, that he could not perceive the Angel that resisted him; but the Angels saw him and were shye, therefore Balaam must be kill'd by the Sword as others that deserved it. Num. c 31. v. 8.

Out of this false Magick art come all Sorcerers and Witchcrafts with their bewitching spels, tokens, words, and works, and all those that have familiarity with Spirits : Let every one take heed of spirits, and let them not rejoice when spirits draw near unto them ; but rather fly from them, and pray to the father of Light for the Holy Ghost, that he may come to them.

Secondly, There is a Prophetical and Apostolical Magical art, which cometh out of faith of Gods Spirit in his Children, in which the word with glory dwelleth the same speaks to them, in them, as in the Prophet we read, *The Lord hath spoken to me*; namely, not always outwardly with a loud voice, but rather inwardly. Thus old Simeon had an answer from the Lord ; thus the Lord also spake through the Ephod, &c. By this Magical art the Prophets and Apostles have done so many Miracles, raised the dead, and only by the word.

This Magical art the Devil presumeth to imitate, namely that the word should speak out of Crystals by looking into it, out of Rings, wherein perhaps dwelleth a spirit, and speaketh out of it, &c. But this is not the word, but only a spirit bewitched into it.

Lastly, There is yet a higher Magick of Gods Children, which worketh over and beyond nature, and that through faith, as when Moses divided the waters with his Rod ; and Joshua bid the Sun and Moon to stand still.

ill, and the like ; which things are beyond the course
of nature, but all is done by and through faith : So
so when *Elias* shut up the Heavens that it should not
rain, and all these things are performed in, out, and by
the power of the word of God, which when it calleth
and commandeth, then it must stand there.

The Sorcerers also think to make use of this *Magick*,
but theirs is meer Witchcraft by Gods permission ;
and yet things are performed really by them, even as
the Egyptian Sorcerers brought up Frogs, &c. but not
by the finger of God, but by the spirit of the Devil,
which shortly the three unclean spirits and Frogs
will do wonders, to seduce the Kings of the earth, as
no other false Prophets. *Rev.* 16. 13. *Mat.* 24. 29.
Firstly the word speaketh out, in and by all things,
because it is in all things, and that by the signature
and mark of every thing in the external viewing, and
sheweth clearly what is hidden within of power and
true, if only the speech and voice of the word could
be heard and understood : But in the renewed future
world, all these things will be clear and manifest to the
wise of God.

CHAP. XVI.

Of the mystery of the Created lower visible things:

GOD hath brought forth all Created visible sublunary things out of the invisible that were so at the beginning; he made them to something and visible, and gave to every of them a *Bodij*, Soul and Spirit after their kind, and in them he hath hid his invisible glory, that is the invisible in the visible, and the Cœlestial in the Terrestrial. This is the mystery after which we must diligently seek, that is after the hidden wisdom, which no eye hath seen, nor can see, neither ear hath heard, nor hath it entered into man's heart.

All these sublunary Created things visible, have a Terrestrial body, and is visible: But they have also a Cœlestial body hid within them inwardly. The same is so long invisible, till the visible body dissolved and broke; and afterward the invisible body is set forth to appear visibly, which is heavenly and Spiritual, consisting out of water and spirit, and is nothing else but a Christalline, yea new born salt of life, which cannot be overcome by the contrary Element.

Further, every thing hath a *soulish life*, that is such a one which must fetch breath out of the common air, and this is nourished by the same, a life which in a moment is and must be mortal; so that nothing is lasting of it. Now to this *soulish life* a quickening Spirit, which doth not fetch breath,

lish life ; but it hath life, and is in it self a Spirit life; and not a breath, and hath eternal life in him, d is nothing else but the Spirit of God, and the eath of the Almighty that quickneth all. Lastly, things have a spirit, that returneth thither from hence it came, and doth not stay in the dead ; be-
cause it is not the spirit of the dead, but of the living, d is the Spirit of God, which in and by the old
creation and Creature doth not stay, for ever, but
ly in and by the new, which is from above. Thus
thing is lasting in this world, but vanity and cor-
ruption, but it sheweth to us clearly, how that all
these Created sublunary visible things are an Image of
things above.

This mystery God hath discovered to his Children
to the wise, that namely this lower Created visi-
Elementary world is an Image of the upper visible
ritual, Cœlestial, yea divine world. Therefore
en the visible Elementary world doth vanish,
n the spiritual world yet invisible, will be made
nifest and visible : Therefore there is no Crea-
e, which doth not shew the mystery of the supe-
ur spiritual world ; of which mystery and wonders
the future renewed world in Zion will be preach-

Now the Apostle saith clearly, *We do not look*
in the visible, but upon the invisible, 2 Cor. 4. 18.
at the things that are above, and not the things on
earth. Col. 3. 2. *In my fathers house are many*
rooms that last for ever, saith Christ. John 14.
Why should we regard the visible things which are
ng away. The Apostle saith, *If there be a Soulist*
, then there is a Spiritual body also. 1 Cor. 15. 44.
and when this house of our Earthly Tabernacle is
open, then we have an house from above of God, which

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is not made with hands. 2 Cor. 5. There are Terrestrial
bodies, there are also Cœlestial. 1 Cor. 15. 4
Yet always the Spiritual, Cœlestial, and yet invi-
sible, are hid within the soulish, Terrestrial, and visi-
ble.

Now as God his invisible glory continually pou-
eth down into this sublunary world, so he giveth
it to him again, and then when all is ended in the
end, he will set them before him in a new Creation
as it is written Rev. 21. 5. Behold I make or Create a
things new.

But before this new Creation cometh, the renewing
of the old Creation and Creature goeth before; Namely,
in the joyful coming of the Lord, which will be
with great power and glory, because all shall be
free that is called Creature. Rom. 8. 23. From the
Devil, Curse, Death, then will be the joyful Jubile.

Now we must know, that there will be great differ-
ence between the renewing, and the new being
itself. The old Creature is made new in its own
being; but the new Creature hath a new essence
and that not from below, as the old, but from above.
For above is the right essence, below is only the ty-
pe and Image; this is the mystery we are to obserue.
Above are the right Principles and Elements; the
below are only a shadow: Below are meerly Ter-
restrial bodies; but above are the Cœlestial, although
they are hid in those below.

The Terrestrial bodies are meer Ashes, but the
Cœlestial are a noble salt of life. The Terrestrial life
is only soulish and a mouth full of breath: If that be
gone, then down falls all. But the Cœlestial life is a
Eternal life and cannot dye. The Terrestrial spirit
but a wind, if that be gone it flyeth into the air and

disappeareth.

vanished.

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vanisheth: But the Spirit of God is a quickening Spirit,
even as God himself is.

Now as all things are an Image of the Heavenly, so
in truth the soulish *Adam*, and Terrestrial man, is an
Image also of the Spiritual *Adam*, and Heavenly man,
which is *Christ* in *God*, and *God* in *Christ*. This
is the great and miraculous Mystery which thou O
man, O *Adam*, O thou Image of God chiefly above
all things shouldest observe, that thou maist know thy
self in *God*, and *God* in thee, and maist know and
learn what man is, what *Adam* is, what the Image
of *God* is, that is, what thou thy self art (of which
in our book *Adam*) which is the greatest wisdom;
Namely for one to know himself, after a perfect and
true knowledge, which is spirit and truth: He that
doth not regard this, but despiseth it, which yet is
Gods Image, rebuketh himself, and will be rebuked
of *God* also.

C H A P. XVII.

Of the Creation of man and his Anatomy.

MAN hath nothing so much to care for, as himself that he may know his own best, and salvation, Now he that knoweth himself aright in spirit and in truth, knoweth God also, and all things. Therefore mans knowing himself availeth most to himself. Now to speak briefly, all things, and man also consist in one, three and seven. The one is individual, a self-subsisting in it self. The three are Body, Soul and Spirit. And the seven are chiefly the *seven Powers*, after the *seven Powers* of the *seven Elements*, and after the *seven Spirits of God*, which *seven Powers* every Creature hath in it self in its glory.

Even so man is an only man in himself personally, *ὑποστατεῖς individualiter*, in his self-subsistence: But is put together of three, as of Body, Soul and Spirit, and is testified by *seven Powers*, as 1. by *Moving*, 2. by *Hearing*, 3. by *Seeing*, 4. by *Smelling*, 5. by *Tasting*, 6. by *Thinking and Reasoning*, 7. by *Sounding or Voice*. *Moving* containeth the life, to feel, see, go, &c. are reckoned all to one.

In this part now Man is *Soulish*, like unto the living Souls and Beasts, which have all these but in their portion and measure, number and weight, namely as much as belongeth to them. According to this, man hath no more then they, and hath with them a living Soul, out and after the Elements, of equal beginning out of the earth, and of like going down to the earth again.

gain. *Sal. in Eccles.* 3. 19. After, Man hath more
hen the Beasts which is out of another world, namely
out of the Angelical; which is the Mind, which in its
pirit is a Preacher of the law, in all men from Nature,
and hath the Knowledge, Will and Conscience to
good, directeth Man to all good, and accuseth man in
evil things, in his Conscience. *Num.* 2. 15, 16. Lastly,
Man hath also a higher and more glorious thing in him,
which is the Breath of the Almighty a Heavenly soul
and life from God, which God breathed into the first
mans Nostrils and face, wherewith he hath marked
and testified his divine inward love to his Image, in
and on a piece and part of the Eternal light and life.
Gen. 2. 7. *Job* 27. 3 c. 33 4. According to this part,
Man is Immortal, because he hath such a treasure
within him, namely the Breath of the Almighty, and
thus herein he is very much distinct from the beasts,
yea, he is above the Angels. In this Heavenly Soul is
hidden the kingdom of God, and in this Breath of
the Almighty consisteth the true Manhood, by which he
becometh a true immortal man: But in the other Ele-
mentary part, he is like unto the Beasts, Terrestrial,
Corruptible, Mortal, Dust and Ashes,

Now man having received at the Creation such a
part out of God, from thence he can be made partaker
of the new birth Creation and Creature from God, of
his Nature and Essential seed, which is the most holy
Flesh and Bloud of the Word, which is Christ, and thus
the new man is the new Creature out of Gods, and his
quickening Words seed, that is of Christ, and of this
spiritual Adam and Heavenly man, of his flesh and
bone. *J. b. 1. 13. c. 3. 1. John* 3. 9. *1 Pet.* 1. 23.
2 Pet. 1. 4. *2 Cor.* 5. 17. *1 Cor.* 15. 45, 47-48. *Eph.*
5. 30. This Seed of God Man receiveth into his Hea-
venly Soul, through the Holy Spirit to a new life of

Gods

Gods Inheritance: And this body together with this Heavenly Soul, and the Holy Ghost from God in its full self-subsistence, doth not personally appear, till after the Angelical glory and laying down of the same body. Lastly, in the end it entreth into the divine world: Hence it is said not to be manifest yet, what the Children of God are, *1 John 3.* Only in a *Riddle* and *obscure Word* is it spoken of.

After the part of the first Resurrection of the changing, at the coming of Christ, and according to the Jewel of the Heavenly calling, all these that are partakers of it, receive an Angelical body, life and spirit, therewith they enter into *Paradise*, and the *Angelical world*, and will be ὡς ἄγγελοι, like to the Angels. *Mat. 22. 30.*
Mark 12. 25. Luke 20. 36.

Each body of man; also the soul and spirit are nourished and preserved from that, from which they come and are taken a. the Elementary body out of *Water* and *Earth*, the soul out of *Wind* and *Air*, and the spirit out of *Heaven*; and go again into the same, when they are dissolved.

According to the Elementariness there is a threefold body in man, whilst he liveth out of *Water* and *Earth*, when he is dead, out of *wind & earth* till the Resurrection, & when he riseth out of *Spirit, Light and Heaven*, and know that every Element hath its proper body, life and spirit. Further Gods Holy ones rest after they depart in the Elementary part in the Earth, *Grave*, or where they are deceased. So *Samuel* was heard out of that place of his *Grave* where he deceased, to pronounce a rume to the rejected King *Saul*. According to the Angelical part they rest in *Abrahams bosom*, which are the Chambers of the Just in the high Heaven:

ven: But according to the divine part, they are in *Paradise*; of all three the Scripture testifieth clearly.

Lastly, infidels come to Hell and Prison with all, except the dead body: But those that have sinned against the Holy Ghost, and have no pardon for it, neither in this nor in the other world, are buried in the *Death*, because they have committed a deadly sin. All the dead rise incorruptible, that is in a Spiritual and Cœlestial body. But what glory or shame every body shall receive, shall be known after the general judgment is past.

CHAP. XVIII.

Of the Image of God, after which Man is Created.

THAT man is Created after Gods Image, is manifest out of Scripture. Gen. 1. 26, 27. Jam. 3. 9. But only this is the question, what this Image is, after which *Man* is Created. Every Creature or Beast are made after their own Kind and Image, but Man only after Gods Image. This Image is Christ, ὁντος καὶ απεικόνισθαι αὐτὸν αἰώνιον, essentially, bodily the Image of the invisible God. Col. 5. 15, For God is a Spirit, and may not be felt nor seen, unless it be in his essential substance, and substantial essence. Even as Man in his true Manhood, after which he is distinguished from all other living Souls, a Spirit or Spiritual in and on his Spiritual Soul, and Mans Spirit cannot be seen, felt or known, otherwise then in his body, in which he dwelleth with all his fulness. So the invisible God, who is a Spirit, cannot be seen or known but in Christ, and his substantial body, as in which God the Father,

the Word and the Holy Ghost, together with the whole fulness of the Godhead dwelleth bodily. John 14. 9. 1 John 1. Col. 2. 9. And this is the spiritual Adam, a quickening Spirit, the Heavenly Man, the Lord out of Heaven 1 Cor. 15. 45, 47.

The Image of God is threefold; Namely 1. the Image of the Essence essentially, after man is, his own Image in his own proper Essence and Body: So Christ also is the essential and bodily Image in God, even as Mans body in Man, and so is God in Christ, as Man is in his body, his own essential self-subsisting bodily, and personal Image. 2. The Image of that form, on the outward appearance of that form, Face and Members, 3. The Image of the living properties, Power, or what name soever it may be called. Here is manifest the Mystery of the Image of God and that God in Christ, and Christ in God was much sooner a Man then we; for we are in all things fashioned after him, and so his counterfeit.

Christ the Image of God, and Man who is out of Gods Image and honour are thus distinguished; Namely 1. As the Image and Essence. 2. As Essence and Essence. 3. As Spiritual, Heavenly, and Divine, and as soulish, Terrestrial and from beneath, that is as Adam and Adam, Man and Man, and as above and beneath. The Soulish Adam is not an Image of God after the Essence, as Christ, Reason, because his Essence is Terrestrial, and from beneath; but in and on that Terrestrial body only that Image in that manner, as a counterfeit, and that in a Terrestrial soulish essence from beneath out of the Earth: So is the Soulish Adam and Terrestrial Man, an Image of the Spiritual Adam and Heavenly man, as a stony wooden or Image of Wax of a living mans Image, is not in humane Essence, on the flesh and blood, but in another being.

Now

Now as Essence and Essence are one distinct from noth. r; so is frame and frame. 1. The inward form of God, is the most holy Godhead, which with all fulness dwelleth bodily in Christ. Of this form man hath received the Breath of the Almighty in a Heavenly soul to his inward essential form and true Manhood.

2. The bodily visible, palpable and personal form of God, essentially in which God personally appeared, and personally was made manifest, is the flesh of the word the body of *Christ*. After this man hath a body of flesh, bloud and bones, but not Divine, Spiritual and Heavenly, but Soulish, Terrestrial, and from beneath. 3. The manifest face. ~~regnator~~, and looks, and presence on the head, body and all Members, and their Powers and strength. After this also is Man framed, and thus to be looked on; in which consideration many Mysteries may be observed, although the spirit of Errour saith, as if God had no Head, Eyes, Ears, Face, Nose, Mouth, no Hands nor Feet, because he is a Spirit; which rather befalls those Spirits of Errour, he hath Eyes and seeth not, neither acknowledgeth the Image of God in *Christ* and in Man, hath Ears and heareth not, and a Heart, and understandeth nothing.

Further Man is made after Gods similitude, and is like unto God; Namely 1. on the Heavenly Soul, Eternal and Immortal, and thence he is of God. 2. Like in Power, that he can do much, namely after his part, measure and weight. 3. Like in Glory, as a God, over all other Creatures a Lord and Ruler,

Good Reader here you must know and observe, that his great Mystery doth manifest here, and Bringeth long the right Behavior let it be light, the day of the Relation of the Son of Man, of which Christ saith expressly, *Luke 17. 22. &c.* On which the Son of man is revealed, and that this is the Revelation and appearance

pearance of Jesus Christ, of whom the Holy Apostles have prophesied. 1 Pet. 1.7. & 5.1 Tim. 6.14. 16. 3 Joh. 2. 28. Tit. 2. 13. 2 Tim 4. 8. & 2 Thes. 2. 8. Thus The Revelation or appearance of the coming is clearly distinguished. Mal. 3. Mat. 24. 30. And chiefly Rev. 12. *He that hath Eyes let him see, and he that hath Ears let him hear, and an understanding Heart hearken unto it.*

But this is the Revelation and appearance of Christ, the day of the Revelation of the Son of Man, namely, that God in Christ, and Christ in God, a Spiritual, Divine, Heavenly Adam, and man from Eternity is, and hath been in a Divine, Spiritual, Heavenly Essence, flesh and blood, and after this his essential Image he hath in the Creation created and framed a Soulish Adam, and Terrestrial Man.

CHAP. XIX.

Of the Mystical Image, that is of the Mystery of God.

THIS is the Mystery of God, as was said already, which is clear and manifest on the Soulish Adam and Terrestrial Man from beneath, that namely above is the true Adam and Man, but beneath is only his Image. Wonderful is Gods counsel, and who hath known the Lords mind, who was so pleased, that the last should be the first, and should receive the Money or Peny, and the blessed glory at first. Well may these last say, *This is the day which the Lord hath made, let us rejoice in it, it is marvelous in our Eyes.* Psal. 118. To day is fulfilled the Word which is written,

In, The Stone which the builders rejected, is become the Corner Stone, and it is marvellous in our Eyes; or the Spiritual Rock, of which all the Fathers have eaten and drunk from the beginning of the world, and upon which the Church of God is founded and built, remained unknown, till to the seventh Trumpet, where the Mystery of God must be manifested, and is so made manifest; for the Spiritual *Adam*, and *Heavenly Man* in his Divine Flesh and Blood, through which we are so dearly bought, is thrust away from the *Holy place*; and on the contrary another Flesh and Blood from beneath out of sinners is brought into the Holyest for an abomination of the desolation.

But now the new Creation is come, in which the Lord saith, and the Lord himself speaketh, as he hath promised. Isa. 52. 6. c. 40. 5. Saying, Behold, or let it be right for the day is come, which is known to the Lord, & them to whom he will reveal his Mystery. Zech. 14. Concerning the Mystery of God in the Creation of man, it is thus that God hath Created *Man*, a *Man* and *woman*. Gen. 1. 27. And took the *Woman* out of the *man*, Chap. 2. 21, 22. To shew the great Mystery *Christ*, and of his Church, which is his Wife and Spouse, out of his flesh and bones. Ephes. 5. 30, 31, 32. But the Divine, Spiritual and Heavenly *Eve* is threefold. 1. The most holy Godhead itself. 2. The Church *Christ*. 3. The Heavenly Soul in *Man*. This is the Body of Christ his Church whose Saviour he was made, for which he gave himself. The *Divine Eve* as the most holy Godhead is the Mother of us all, and the righteous *Jerusalem* which is from above. The Spiritual *Eve* the Church of *Christ* is the Mother, the Spouse of the Lamb. The Virgin and Daughter of *Jerusalem*. The Heavenly Soul is the Heavenly *Eve*, a Maid of the Lord, a Daughter of *Jerusalem*, who was married

to a Terrestrial *Man*, who brought her to great misery and death ; but the *Lord* was made a *Servant* for her, and hath made her free again through his death, and hath married unto her a new *Adam man*, out of his flesh and bone, of which she hath a divine Inheritance.

Now if we ask after the Mystery of *God*, how that may be made known, answer is, on *man* it may be known : There is but one *man* in one *Person*, but in it three witnesses of his substance, as Body, Soul and Spirit, and in seven Powers : The Spirit is always in stead of the Father, and is the Father himself also, and begetteth by the Soul, as by the true Mother, to himself a body, which is the *Child* and the *Son*, in which dwelleth all fulness. So there is but one *God*, in one only *Person*, but in three Witnesses, *Father*, *Word* and *Holy Ghost*, and in seven Spirits or Powers of *God* : *God* is a Spirit and a Father, and begets through the *Word*, and in the same to himself a Body, a *Child*, a *Son*, in which he with all his fulness dwelleth bodily, in this manner, that he that seeth the Father, seeth the Son also, the word itself, the quickening Spirit, and the quickening *Adam* himself.

Afterward *God* begets a *Son*, not after the *Person* or a personal distinction, as one *Man* another *Man*, else there would be two *Gods*, although there is but one only *God* : But after the Testimony for our sake he begets a *Son*, that we namely by that Witness, as the *Father* and *Son* in *God*, might be made *Gods Children*, *Heirs* and *Co-heirs* out of his *Seed*, flesh and bone for *God* in and for himself needs neither *Father* nor *Son* because there is never no more in him but one in number, but even himself is *Jesus*, and all in all, neither are there two or three, but *One* only, and none else.

3 Lastly *God* begets also a *Son*, and is a father after the *Testimony*, and that to all *Creatures*, and what ev-

he hath Created, namely, that all might have a trust and confidence in him, as also the young *Ravens*, when they are forsaken by the old ones. This testimony is done by the Spirit, which from God is in all things, and hills up all. *Wisd. i. 7. Chap. 12. 1.* Who it is that cryeth to God out of the young *Ravens*, *Who is a God of the Spirits of all Flesh.* Num. 16. 22. And remembreth to God, that he is a father of all Creatures, and cannot, neither ought to forsake them. Now the Spirit is it, that calleth upon God in all Creatures, and praiseth and glorifieth, him where is is said in the *Psalm.* *All that hath breath praise the Lord, Every Spirit Land and Praise the Lord; The Earth, the Sea, and the Trees in the Forest praise the Lord.* O man there is much in the Spirit, the knowledge of him availeth much; for if you do not know him, you are but a Beast without a Spirit, as *Ecclesiastes* and others more have it.

CHAP. XX.

If the Truth and Spirit, by which all Wisdom is justified.

When we intend to speak of the *Wisdom*, it must be done in the *Spirit* and *Truth*. Now nothing is *Truth* but only the *Spirit*, and the same can lead us into all *Truth*, can teach us all, and can tell us of things to come; for all *Spirits* are in subjection to him, he penetrates through them all, even as fire doth Gold and Silver seven times, and the good that remaineth in it, it doth not undo, but rather thinks that there is a *blessing* in it, and bloweth into the smoking lax, a fire of *Life*, *Light* and *Fire*, and infuseth it self

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self into the same, that it may be fitted for a new Cre-
ation, for a multiplication into many thousands.

But nothing may attain unto *Wisdom*, unless it be
first gone to the fire for a Tryal, even as the *Gold* can-
not come to its glory, unless it be gone in the *Crusible*
through the consuming fire seven times, that after-
ward it may be Baptized with *Water* and *Spirit* to a
new birth, and become a new *Gold*, and become out of
the same *Spirit* and *Water* increased into many thou-
sands, and as a Heavenly *Gold*, *Spirit* and *Metal*
whereby other inferiour metals may be turned into
the substance of the best *Gold*. So it fareth with *man*
that shall get *Wisdom*, first he must be baptized with
Fire, then with *Water*, and then with the *Spirit*, and all
this is done in the *Crusible* of the Terrestrial *man*.

But all wisdom is sufficient through the *Spirit*, and in
Truth, through *Principia subordinata*, & *Concordantia*
which do concenter afterward in a *Harmony*. The
Principia contain the true beginning of every thing
from whence it came, thither it doth return also, and
from thence it is preserv'd also. The *Subordinata* con-
tain the *Order*, straitness and perfection of every thing
as they do hang one in another, stand and subsist on
by another, even as a *Ladder* or *Stairs*, there must not
be one step amiss or wanting, else the *subordinata* are
not true. Commonly there are seven *subordinata*, and
follow one upon another orderly, and things that follow
one after another are *subordinata*, and thus it is perfect.

Lastly this is a *Concordance*, that all things may
agree one with another, and a *Contrariety* be no where
found, seen or heard. Even as in sweet Musick all
things are Harmonious, let the *Voices* be as many as
they will, and change one in another, going out of one
into another, and an everlasting *Ternarius* remained
therein, and so the *Principles* and *Concordance* consi-

in *Ternarius* and *Unity*, where one floweth out of another till to the number of seven of the *Subordinata*, which reach after the greater number till to *Twelve*.

At last the Harmony concentrateth, and encloseth all, which taketh altogether in *One*, *Three* and *Seven*, and presents one as the other, namely the upper as the lower, and the lower as the upper ; so that none be against the other, although they be so far distinct as *God* and *Creature*, *Spirit* and *Soul*, *Heaven* and *Earth*, yet one is in the other, the one is known by the other, and the one is justified by the other, and that in *Spirit* and *Truth*. Search now and see, try and learn, hear, observe, and judge what *Wisdom* this is, and what Truth and Spirit is presented in this Book. The fool knoweth nothing of the *Wisdom*, and doth not understand her way. Lyers do not understand the Truth, nor do they know her Principles ; and the soulish, bruitish, and profane know nothing of the Spirit, although they hear his wind blow, yet they know not from whence it cometh, nor whither it goeth. Therefore do not look upon men, do not inquire after men that is nothing, and do not stare upon the image to the intent to adore it, as all those do that dwell on Earth. *Rev.* 13. but only inquire after the Spirit and fear him ; for he will direct all in the Word of Truth and Righteousness : if you are to Honour, and against him do not think, speak, or do, that you may not be condemned out of your own mouth.

Now all *Spirit*, *Truth* and *Wisdom* reveal themselves; these three, and are thereby known and justified, namely in a *Divine Light*, in a *Divine Life*, and in a *Divine Love*, where these three are in, on, and about in, there is really *Spirit*, *Truth* and *Wisdom*. The *Divine Light* containeth all wisdom, understanding, and knowledge. The *Divine Life* containeth all Truth,

Holiness and Righteousness : And the *Divine Love* containeth the whole Spirit, and poureth him out into our hearts, and thereby we know, that God hath loved us, because he hath given us of his Spirit, which cryeth in us *Abba*, and giveth Testimony to our Spirit, that we are the Children of God ; He poureth forth our Tears and Prayers before God, that we might find grace before the *Lord*, and teacheth us to pray aright before the Lord about things that are above, & maketh intercession for us with unspeakable sighs.

Thereby we know in the Spirit and in Truth, where the right Wisdom, the Divine Truth, and the Holy Ghost is, for these three *Light*, *Life* and *Love* proceed from God, and God himself is Light, and there is neither Darkness nor Fire, in or about him. *God is Eternal Life*, there is neither *Death* nor *Perdition* out of him, in or about him. *God is Love* it self, and there is neither *Wrath*, nor *Pain*, *Hell* nor *Damnation*, out of him. He that stayeth by, in, and on these three namely by the *Divine Light*, in a *Divine Life*, and in a *Divine Love*, he stayeth and abideth in God, and God in him, in the Spirit and Truth, according to the wisdom and true knowledge of God, and knoweth what is Truth, Spirit and Wisdom, and tells their true Principles, Subordinates and Concordances in a Divine Harmony, proved to the Elect *Angels* and *Men* in Spirit and in Truth.

CHAP. XXI.

Of the Mystery of Time, to understand it aright.

NOthing so secret at night, but the day may reveal it, when the Light cometh to its Day, and the day to its light, and the clear Sun doth shine over all that is under Heaven. The Night is past, and behold the day breaks on with its fair morning light, which is a light fire, and a fire-light, who can now subsist; for the Lord cometh, yea the Lord cometh coming, *Amen, Hallelujah!* He is like unto the fire of *Foundry*, and like unto the sharp Lee of Sope-boylers, he will melt, prove try, &c. He will wash, purifie and cleanse, *And who can stand before him.* Mal. 3. This he doth therefore, that all filth may be done away before the Sun riseth, and may not put the whole Earth and world to banishment or destruction. *Chap. 4.*

Now that day being come with its light in this time, then the Mystery of the time of the whole world will be revealed: But always is included and closed in and with the number of Seven. For in the seventh day God finished the Creation, and so in Seven always included: But the number 7 standeth thus, 7 49.70. The number Seven after our time, standeth chiefly upon the *Seventh Trumpet*, in and with it the Mystery of God is finished, yea revealed. *Rev. 10, 11, 12. Chap.* As also with the seventh Vial of Gods wrath: But as much as we know in part, we are and live betwixt the fifth and sixth *Vial*. The number 49. sheweth expressly that fair Mystery of the time of the refreshing

and restitution of all that is lost. *Levit.* 25. And the number 49 is the end of the little seventh day and a beginning of the great seventh day, and Sabbath of God. Lastl. the number 70 feeth upon the 70 week in the Prophet *Daniel*, as also upon the expiration of the 1335 days. *Chap.* 21. & 12.12 When these are about, then the transgression will be reconciled every Prophecy fulfilled, and the most Holy, Holiest with his Saints will take the Kingdom, and *Jerusalem* rebuilt, and the Eternal righteousness; and all whatsoever hath been lost by the fall shall be restored.

Of this great glory and unspeakable joy, the Spirit prophesieth in all Creatures, yea in all Lights of Heaven, and in all the Elements. But where are the Seers, where are the Hearers, and where are the Observers.

Further concerning the time of the world, it is divided in 1. 3. and 7. The one time generally contained eth the whole great day of the World 24 hours. *Matt.* 12. Which shall be 6000 years, and so there were 5000 years to an hour; but the days shall be shortened, so that they shall not be full 6000 years and the days or years of that shortning are clear in the Book of *Genesis*, and the first judgment over the world, &c. The three times of the world now are, that they shall be divided, namely, the 6000 years into three times: As the first time from *Adam* till *Noah* at the Deluge, and containeth 1656. years: From the Deluge till to the *Messiah* born of the *Virgin Mary* is the second time divided into 12 parts, each containeth 214. years, or 214. $\frac{1}{2}$ year which added together make 2563. years from the Deluge till to the *Messias*. 4. *Esd.* 14.11. Now if 1656 are summed up with the other, then the *Messias* is born into the world of the *Virgin Mary*, in the year of the world 4230.

The third time of the world is from Christ's Nativit

y, till to his glorious coming ; the Mystery of which year is mystically signified in 4 Esd. 7. 28, 30, & Chap. 9. Calculation.

Concerning the abovesaid threefold number, 7. 49. o. therein is the Mystery clearly signified without any diminution or addition, if only you will open your eyes, Ears and Hearts to see, hear and observe, clearer cannot possibly be told, these numbers in themselves alculated, namely, to know certainly how many years every hour of the twelve do contain, because the 6000. ears are not compleat, but those days must be shortned

But now as in the former times and judgments over the world, always seven days went before the judgment came upon the world : So it is now in and with the time of the judgment over this world. Gen. 7. 4. v. 10. 6. Levit. 25. Now when the judgment is proclaimed, seven days goeth before the Proclamation. Now

you have the Spirit of Daniel, then number and recollect how many days are past, and how many are behind to the judgment. None believeth what alterations there are at hand, the whole World lyeth in wickedness, and it will perish in it.

But that we may keep nothing from the Reader, and wellwisher to wisdom, and that he may fully conceive the time of the end, namely in the sure tokenen of it, then there are three signs of it ; the first is, that presently after the great horrible bloody Battel, that is at hand, he do come, whom we expect. Mat. 24. & 4. and the Gospel of the Kingdom be Preached in the whole world for a Testimony over all Nations, that one Shepherd and one Flock may be. Mat. 24. 14..

Rev. 14. 6. Zeph. 3. 8. 9. The second time is, when the Ten lost Tribes of Israel are found out again over the Water into the Land, and upon the Mount Israel to come from the Orient after the sixth Vial is poured out,

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out. Rev. 16, 12. 4 Esd. 13. 4. Isa. 11. 11. Chap 27. 13. Jer. 31. 8. Deut. 30. 4. Mica. 4. 6. 7. Rom 11. 25. Yea whole Israel and whole Juda will com again into their Countrey, and will turn to the Lor their God. Hos. 3,

Lastly, The last sign of the coming of the Lord i when the Beast, and all Kings of the Earth, togethe with Gog and Magog, by the seduction of the thre unclean Spirits into the Land of Israel, and to the Va ley of Jehosaphat, and upon the Hill of Israel com together to a Battel, &c. and are destroyed with fir from Heaven. Rev. 19, 19, 20, 21. Ezek. 3. 8. Joel 3 Isa. 24. 21, 22.

This is the end, then beginneth the Kingdom an Priesthood of Melchisedech, Hallelujah,

Come Lord Jesus, and deliver us from the Ev One. Amen.

Conclusion

Conclusion.

Ourteous Reader, we conclude this
our Jehior or Morning Light,
and salute you in the Lord, from the Lord
in the Spirit of Grace and Supplication,
which the Lord will pour out over us all,
through the Power from above, that we
right find Grace before him at his coming,
and may not be put to shame when he judg-
eth.

Reader, if you are a wellwisher to
Wisdom, then take of us the Crumbs
which we have gathered from the Lords
Table, and accept of them till Melchise-
dech cometh, and distributesthe Holy
Shew-bread, and to drink of the New
Wine of his distributing at the great
Supper of the Nuptials of the Lamb in
Paradise, the fruits whereof himself will
set

Conclusion.

set up. You are to give thanks with us to him, from whom all good gifts come from above the Father of Light, praying, that he would enlighten us all, turn us to him, and make us happy for ever. This is according to the love of God, whose desire is, that all men may be saved, and that all may come to the knowledge of the Truth: Therefore let us be merciful, loving and perfect, Even as our Heavenly Father is merciful, loving and perfect, that it may be known and revealed that we are his Children.

But Curteous Reader, if you affect folly, and art a despiser of Wisdom, go to and despise, but be sure that you do not despise men herein, but God himself, who hath given us his Spirit, and from whom all Wisdom cometh, and think that the Spirit of judgment will require an account of you in that day.

But Reader, if you are a Pharisee and Hypocrite, and seekest rather Honour from Men, than from God; We'll consider then,

Conclusion.

ben, what the Lord saith, 1 Sam. 2.30. He that honoureth me, him I will honour also, and he that despiseth me, shall be despised again. And Christ saith, Mat. 10. 32. He that confesseth me before men, him will I also confess before my Heavenly Father that is in Heaven. He that denieth me before men, him will I also deny before my Heavenly father.

But Reader, if you are a simple Heart, and art not fit for Wisdom, then abide on, and by the fear of the Lord, in a Godly life; which fear is not only the beginning of Wisdom, but also the end of Wisdom, and it is no help to man, though he be able to speak with an Angelical Tongue, and had all knowledge, and understood all Mysteries, and had such a faith, whereby he could remove Mountains, and withall had not the Love of God, which endured everlastingly, all will profit you nothing. Therefore blessed are the Babes and sucklings which know not these outward things,

Conclusion.

things, for theirs is the Kingdom of God, because the Spirit of God is declared in them. Therefore let no man be puffed up with Knowledge: And for our part we are not extol'd therewith, for Satan also doth buffet us with fists, and doth upbraid us with our shame. Therefore we humble ourselves that the Lord may accept of us in mercy, Who giveth Grace to the humble, and beholdeth lowly things, and him that is of a contrite heart, and trembleth at his Word.

Lastly, This is the Conclusion, that every one examine himself, and that according to the Spirit, Truth and Wisdom, and no otherwise, whether God, Christ, and the Ho'ly Ghost be in him, which every one may know by his thoughts, Words and Works, in his affection, will, and pleasure, and in his Knowledge and Conscience. Every good thing is from God, and of God, and not of Men. All Sin is from the Devil who seduceth man, and leadeth him to perdition and destruction. Well be to him

Conclusion.

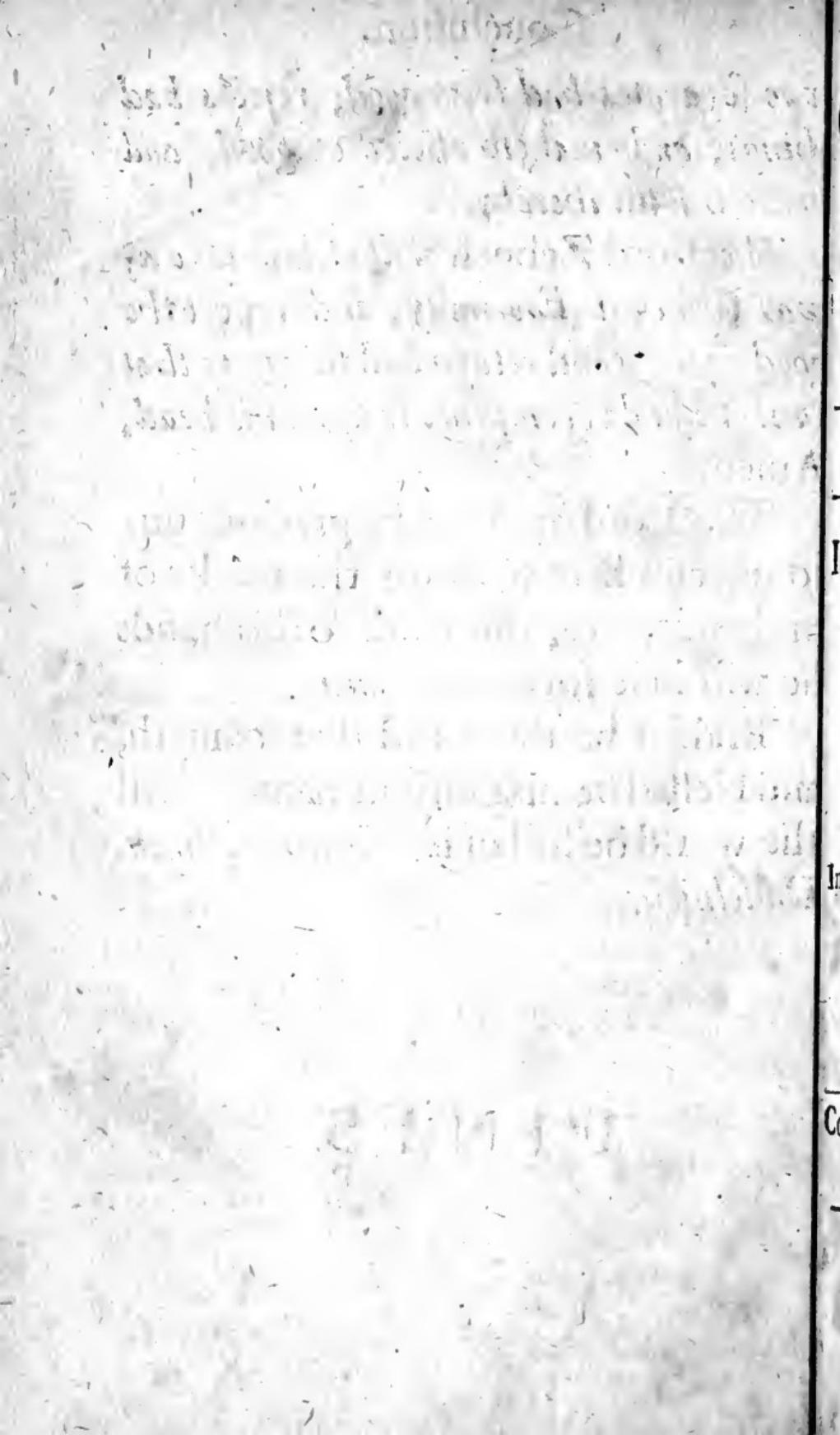
who separates bad from good, rejects bad things, and maketh choice of good, and beareth fruit thereby.

The Lord Zeboah will at last take away the evil Eternally, and restore the good again, and return bad things to that evil one, and recompence it upon his head, Amen.

The Lord our God be gracious unto us, and help forward the works of his hands, yea, the works of his hands he will help forward, Amen.

Praised be the Lord that cometh, and blessed be his glorious name. All the world be full of his Honour, Amen.
Hallelujah.

F I N I S.



A
CATALOGUE
O F
Chymicall Books.

In Three Parts.

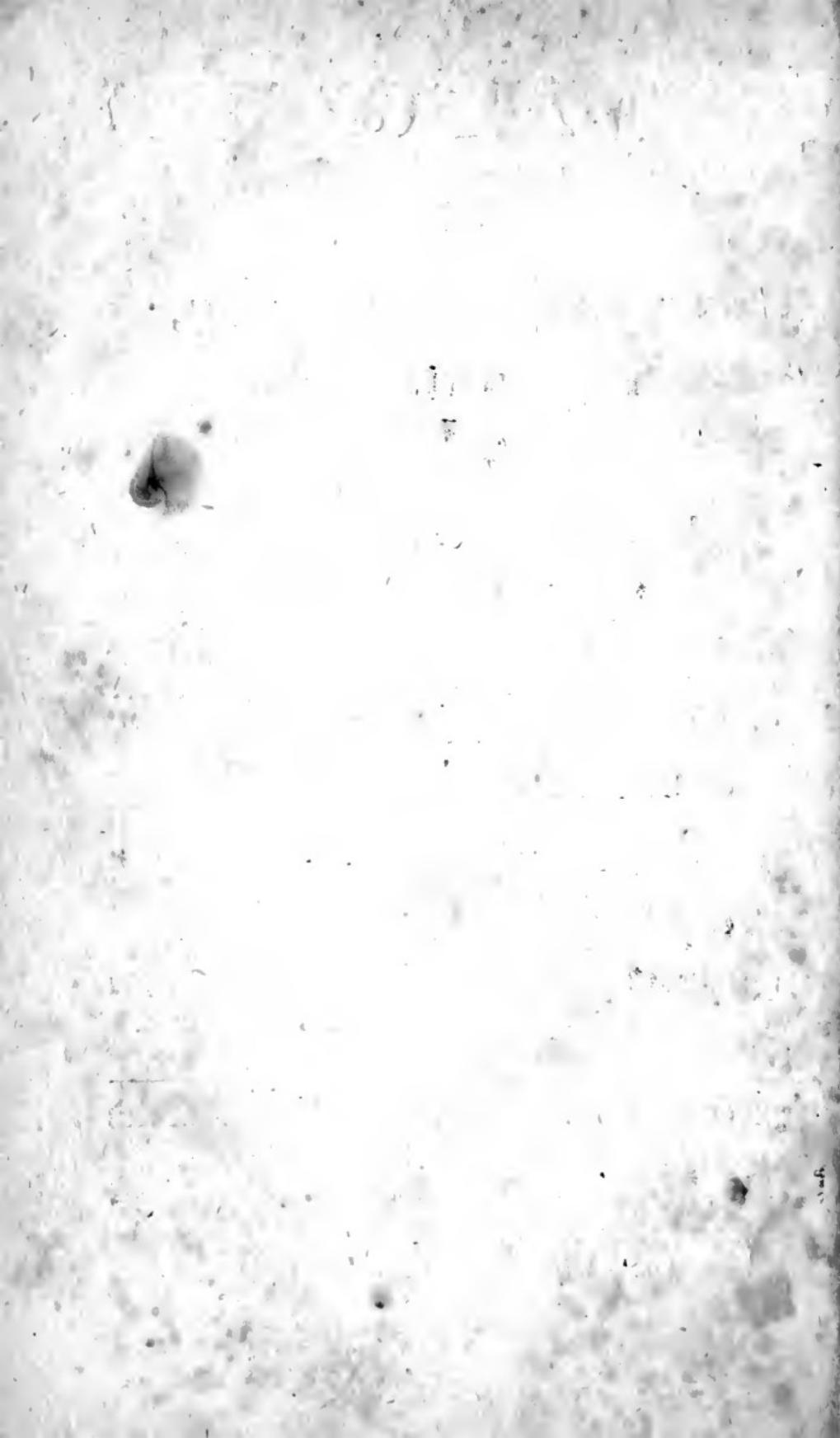
In the *First* and *Second* Parts are contained such *Chymical Books* as have been written Originally, or Translated into *English*: With a large Account of their *Titles*, several *Editions* and *Volumes*.

LIKewise

In the *Third Part* is contained a Collection of such things published in the *Philosophical Transactions* of the *Royal Society* (for Ten Years together) as pertain to *Chymistry*, or the Study of *Nature* by *Art* in the *Animal*, *Vegetal*, and *Mineral* Kingdoms.

Collected by *Will. Cooper*, Bookseller, at the *Pelican* in *Little-Britain*, *London*.

London, Printed in the Year, 1675.



Bibliopola Lectori.

Gentle Reader,

HAVING formerly published the First Part of this Catalogue of Chymical Books in English, in haste, and by way of an Essay, being shortened as to time, through the great desire I had to adjoyn it to the Philosophical Epitaph (then Printing for me, and unto which this is likewise to be added), but having since that had longer time to view and peruse all

Bibliopola Lectori.

those Books, (nine only excepted) viz. 1. Bertholdus's *Terra Sigillata*. 2. Clever's *Flower of Physick*. 3. Dudley's *Metallum Martis*. 4. *Secrets for liquifying Gold, and Silver*. 5. Paracelsus of *Fire and Salt*. 6. Partridges *hidden Secrets*. 7. Partlisius *bis new Method of Physick*. 8. Reynolds of the Oyl Imperial. 9. Tymmes's *Philosophical Dialogue*. With many others, which I have enlarged to a *Second Part*, wherein, besides the Additions of Books, I have given a larger and

Bibliopola Lectori.

and more satisfactory account of the *Titles*, and several *Editions* of many of those Books mentioned in the *First Part*, unto which I often refer, I have likewise out of the *Philosophicall Transactions* of the *Royal Society*, for ten years together (ending with the number III.) gathered a *Third Part*, containing such Books and observations as are therein published, having any dependency upon *Chymistry*, or the Study of *Nature* by *Art* in the *Animal*, *Vegetal* or

Bibliopola Lectori.

or *Mineral Kingdoms*. And although in some things I seem to have deviated from the proper Subject, yet has it been by the advice of better Judgements then mine own ; and which, I hope, nevertheless will not be unwelcome to the ingenious Searchers of *Nature* and *Art*. I likewise take the boldness to inform the *Reader*, that most of the Books contained in these *Catalogues*(with many others of this Subject in *Latine*, a large account of which is given by *P. Borelius*

Bibliopola Lectori.

Ius in his Bibliotheca Chymica in 12°) are to be sold by Will. Cooper at the sign of the Pelican in Little Britain, London,

An

An Advertisement.

IN the First Part of the Catalogue these three mistakes were committed, viz. Dr. Croon's Letter instead of P. M's; Geo. Starkie was put down for the Author of the Marrow of Alchymie, whereas he was but the Publisher: his Name was likewise put to the Marrow of Chymical Physick, instead of Will. Thrasher, who is the right Author thereof.

THE

Catalogue of Chymical Books which
have been written Originally, or Tran-
slated into English. those marked > are the
Hermetical Philosophers.

Lias Ashmole Esq; his *Theatrum Chymicum Bri-
tanicum*; Or, a Collection of our Famous English
Hermetical and Poetical Philosophers (viz.) Th.
Norton, Geo. Ripley Geofr. Chancer, Jo. Daftin,
Pearce the black Monk, Rich. Carpenter, Abrab.
Andrews, Th.Carnack, Will: Blomfield, Ed Keller,
Jo. Dee, Th. Robinson, the Magistry of W. B. Jo.
Gower, Mystery of Alchymists, Jo Lydgate, Will.
Redman, with divers Anonymi, and certain fragments
with Annotations upon the same. Lond. 1652. 4.

— His *Fassiculus Chymicus*; Or, Chymical Col-
lections of the progress, progress, and Egress of the
Secret Hermetick Science, Collected out of the
Choicest & most Famous Authors, Lond. 1650. 8°.

— The way to Bliss. Lond. 1658. 4°

on Alexis of Piemont, His Collection of Secrets, with
the manner of making Distillations, &c. Lond.
1580. 4°

Antonies Apology for his Medecine called Aurum
Potabile, Lond. 1616. 4

ula Lucis, Or, The House of Light. by S. N. Lond.

1652. 8,

rtefius his Key of the greater Wisdom, 8. vide
Flammell,

br. Andrews his Hunting of the Green Lyon, vide
Theatrum Chymicum Britannicum.

A Catalogue of Chymical Books.

- > Alphonsus King of Portugal his 2 Treatises of the Philosophers Stone, vide Treatises.
- > Albertus Magnus, his secrets of the Virtues of Herbs, Stones, Beasts, &c. Lond. 1637, 8.
- Anonymi quidem.
- > A Discourse of Magical Gold, vide Discourse.
- > A True order to Distil Oyls, &c. vide true and perfect order.
- > A Profitable Discourse against bad garbling of Spices, vide Profitable.
- > Secrets revealed concerning the Philosophers Stone, vide Secrets.
- > Secrets and wonders of the world, vide Secrets.
- > Physical Dictionary, vide Physical.
- > Hermetick Banquet, vide Hermetick.
- > Enchiridion Physica restitutæ, vide Enchiridion.
- > Liber Patris Sapientiæ, vide Theatrum Brit.
- > Hermes Bird, vide Th. Brit.
- > Experience and Philosophy, Th. Brit.
- > The Hermets Tale, vide Th. Brit.
- > Description of the Stone, vide Th. Brit.
- > The standing of the Glass for the time of Putrifaction and Congelation of the Medicine, vide Th. Brit.
- The distillation of all manner of Spices, Seeds, Roots, and Gums, vide Distillation.
- The Method of Chymical Philosophy and Physick, vide Method.

A Catalogue of Chymical Books.

h. Brown's *Nature's Cabinet Unlocked*; Or the Natural causes of Metals, Stones, Precious Earth, Juyses, Humours and Spirits; the Natures of Plants in general; the affections, parts, and kinds in particular, &c.
Lond. 1657. 12.

o. Beguines *Tyrcinum Chymicum*; Or Chymical Essays from the Fountain of Nature, and Manual Experience. Lond. 1669. 8.

Hier. Bruynswayke's *Virtuous Book of Distillation of the Waters of all manner of Herbs*, with the Figures of the Stillatories, Translated by Lawr. Andrew. Lond. 1527. fol.

Geo. Baker's *New Jewel of Health*; Containing the most excellent Secrets of Physick and Philosophy; and of all Distillations of VVaters, Oyles, Balmes, Quintescences; with the Extraction of Artificial Salts, the use and preparation of Antimony, and Potable Gold, with the Vessels and Furnaces, and other Instruments thereunto belonging; Being the Second part of the Treasury of Eucynmas. Lond. 1576. 4.

ndr. Bertholdus, *Of the wonderful Effects, Virtues, and strange use of the new Terra Sigillata, found in Germany*. Lond. 1587, & 1589. 8.

Bostock Esq; *Of the difference of the ancient Physick first taught by Godly Fathers; and the latter from Idolaters and Heathens, as Galen, and such others*, Lond. 1583.

d. Boldneff's *Aurora Chymica*; Or a rational way to prepare Animals, Vegetables, and Minerals for Physical use, and preservation of the life of Man, 1672. 8.

A Catalogue of Chymical Books.

- His *Medicina Inflaurata*; or the Grounds and Principles of the Art of Physick made by Chymical operation; and the Insufficiency of the vulgar way of preparing Medicines. Lond. 1665. 8.
- > R. Bacon's *Art of Chymistry* 16.
- > — His *Mirror of Alchimy* 1597. 40.
- > — His *Admirable force of Nature and Art.* 4°
- > — His *Tincture of Antimony*, vide B. Valentine.
- Fr. Bacon Lord of Verulam, his *Natural History*; with Articles of enquiry touching Metals and Minerals &c. Lond. 1671, fol.
- Ld. Blaise of Viginere, his *Discourse of Fire and Salt*. Lond. 1640. 4.
- > Will. Bloomfield's *Blossoms*, vide Th. Brit.
- B. G. Penotus à Portu Aquitano, his *Excellent Works*, vide Firovant.
- Sam. Boultons *Magical but Natural Physick*; with a Description of the most excellent Cordial of Gold, Lond. 1656. 8.
- Rob. Boyle Esq; *Sceptical Chymist.* Lon. 1661. 8.
- His *Essay about the Origine and Virtues of Gems*, Lond. 1672. 8.
- His considerations touching the usefulness of Experimental Natural Philosophy, 2 parts, Oxford, 1664. & 1671, 4.
- His New Experiments Physico Mechanical, touching the spring and weight of the Air, and their effects, Oxford 1660. 8. ibid. with additions, and continuation, Oxf. 1662, & 1669, 4.
- His Phisiological Essays, and other Traits; with some Specimens to make Chymical Experiments useful to illustrate the Notions of the Corpuscular Philosophy, &c. Lond. 1669. 4.

— His

A Catalogue of Chymical Books.

— His Experiments and Considerations touching Colours, begining the Experimental History of Colours, Lond. 1670. 8.

— His Origine of Forms and Qualities according to Corpuscular Philosophy; Illustrated by Considerations and Experiments, written by way of Notes upon an Essay about Nitre, Oxon. 1666, & 1667, 8.

— His Traits of Cosmical qualities, Tropicks and suspirions of the temperature of Subterraneal and Submarine Regions, and of the bottome of the Sea; As also, An Introduction to the History of particular qualities, Oxf. 1671, 8.

— His Experimental History and Observations of Cold, London 1665, 8

— His Hydrostatical Paradoxes made out by New Experiments, Lond. 1666. 8.

Dan. Coxe's Discourse of the Interest of the Patient in reference to Physick and Physicians; With a detection of the abuses of the Apothecaries, and their unfitness for practice discovered, Lond. 1669. 8.

Lw. Crollius & J. Hartmans Basilica Chymica; or Royal and Practical Chymistry: Or a Discovery of those excellent Medicines & Chymical Preparations of our Modern Chymists, Lond 1670, fol.

— His Philosophy Reform'd and Improv'd; Discovering the great and deep Mysteries of Nature. To which is added, the wonderful Mysteries of the Creation, by Th. Paracelsus, Lond 1657. 8.

h. Chaloner's Virtue of Nitre, and the Effects thereof, &c. Lond. 1534. 4.

A Catalogue of Chymical Books

Will. Clark's *Natural History of Nitre*; Or, a Philosophical Discourse of the Nature, Generation, place, and artificial extraction of Nitre, with its Virtues and use, Lond. 1670. 8.

Will. Clever's *Flower of Physick*, with three Books of Philosophy for the due temperature of mans life, Lond. 1540. 4.

> Nic. Culpeper's *Treatise of Aurum Potabile*; Being Description of the three-fold world, Elementar, Celestial, and Intellectual; Containing the knowledge necessary to the study of Hermetick Philosophy, Lond. 1656. 8.

— *His New Method of Phyfick*; Or a short view of Paracelsus and Galen's Practice of the Nature of Phyfick and Alchimy, &c. Lond. 1654. 8.

> Lancel. Colson, vide *Philosophia Maturata*.
Geof. Chaucer's *Channons Yeomans tale*. vide Th. Brit.
A Chymical Dictionary, Lond. 1650 4. vide Senvigius.

> Th. Charnock's *Breviary of Natural Philosophy, and Enigma's*, vide Th. Brit.

> Lud. Combachius, *Sal, Lumen, & Spiritus Mundus Philosophici*; Being a Treatise of the true Salt, and Secret of the Philosophers. Lond. 1657. 8.

> Rich. Carpenter's *Works*, vide Th. Brit.
Dr. Croon's Letter concerning the present state of Physick, and the Regulation of the Practice of it in England, Lond. 1665. 4.

A Catalogue of Chymical Books.

- nd. Dudley's *Metallum Martis*, Lond. 1665. 8.
Dees *Testament*, vide Th. Brit. >
Dunstan of the *Philosophers Stone*, vide Philos. Matu- >
rata.
Description of the Philosophers Stone, vide Th. Brit. >
The Distillation of all manner of Spices, Seeds, Roots,
and Gums, Lond. 1575. 8
Dictionary, vide Physical and Chymical.
Discourse of Magical Gold >
— *Against bad Garbling of Spices*, vide Profitable >
. *Dastin's Dream*, vide Th. Brit. >

onymus *His treasure of the Secrets of Nature*, and
apt times to prepare and Distill Medicines, as Quin-
tessence, Aurum Potabile, Aromatick, Wines, Balms,
Oyls, Perfumes, Garnishing Waters, &c. Lond.
1565. 4.

— *His Treasury*, the Second part, vide Baker's Di-
stillations.

Chiridion Physica Restitutae, Lond. 16. >
Experience and Philosophy, vide Th. Brit. >

Nicas.

A Catalogue of Chymical Books.

Nic. le Febure, His Compleat Body of Chymistry for
the knowledge of that Art and its Practice, London
1670. 40.

— His Discourse on Sir Walter Raleigh's Great
Cordial, Lond. 1664.

Leon. Firovants Compendium of the Rational Secrets of
Physick, &c. with the hidden Virtues of sundry Ve-
getables, Animals, and Minerals; whereunto is an-
nexed Paracelsus his 114 Experiments; with certain
excellent works of B.G. Penotus à portu Aquitano; also
J. Holland's Secrets concerning his Vegetal and Ani-
mal Works; with Queritan's Spagyrick Antidotary,
Lond. 1652. 40.

Ed. Fentons Secrets & Wonders of Nature, Lond. 1569.

Jo. French's Art of Distillation of the choicest Spagyrical
preparations, Experiments and Curiosities; With the
Description of the Furnaces and Vessels used by ancient
and modern Chymists, and the Anatomy of Gold and
Silver, with their preparations, curiosities, and
virtues; with two Books of Sublimation and Calei-
nation. Also, The London Distiller, exactly shew-
ing the way to draw all sorts of Spirits and Strong-
waters; together with their Virtues, 1651, 1667. 4.

— His London Distiller in 8. with a Clavis to un-
lock the deepest secrets in that mysterious Art, Lond. 8.

— His Yorkshire Spaw; Or, a Treatise of Four
Medicinal Waters, (viz.) The Spaw, or Vitrioline,
the Sting, or Sulphur; the Dropping, or putrifying;
and S. Magnus Wells in York-shire, their Cause,
Virtue, and use, Lond. 1654, 8.

> Nic. Flammel's Hyerogliphical Figures of the Philoso-
phers Stone; with Arceius his Key of the greater
Wisdom, Lond. 1624. 8.

> Fragments of the Philosophers, vide Th. Brit.

A Catalogue of Chymical Books.

o. Rod. Glaubers Description of the new Philosophical Furnaces ; Or, the Art of Distilling of the tincture of Gold, or the true aurum potabile, with the first part of the Mineral Work. Lond. 1651, 4.

— His Golden Ass well managed, and Mydas restored to Reason. A new Chymical Light, shewing that Gold may be found in cold as well as in hot Regions, or be extracted out of Sand, Stones, Gravel, or Flints, &c. vide Philosophical Epitaph.

ch. Grews Anatomy of Vegetables ; With a General account of Vegetation, Lond. 1671. 12.

o. Goddard's Discourse of the unhappy condition of the practice of Physick in Lond. 1669. 4.

o. Gower of the Philosophers Stone, vide Th. Brit.

ill. Gratarolle of the Philosophers Stone, vide Treatises. >

im. Hasolle, alias Elias Ashmole.

o. Bapt. Van Helmont's Works of Physick & Chemistry, Lond. 1664. fol.

— His Ternary Paradoxes of the Magnetical cure of Wounds, the Nativity of Tartar in Wine, and the Image of God in Man, Translated by Dr. Walter Charleton, Lond. 1650. 4.

elmont Disguised, or the Vulgar Errors of Empirical

A Catalogue of Chymical Books

and unskilful Practisers of Physick confuted, Lond.
1657. 8.

— His Vindication, vide Starkie.

Isaac Holland's Secrets concerning his Vegetal and An-
imal work. vide Firovant.

> — His Work of Saturn, vide B. Valentine.

Jo. Hesler's Secrets, vide Quercitan.

7 The Hermetical Banquet drest by a Spagyrical Cook for
the better preservation of the Microcosme, Lond. 1652
8.

Io. Fred. Helvetius his Golden Calf which the world adores
and desires; Or, The incomparable Wonder of Natur
in transmuting Lead into Gold, Done at the Hague
Lond. 1670. 8.

— Ibid. Epitomized, vide Philosophical Epitaph.

> The Hermits Tale, vide Theat. Brit.

Jo. Hartman's Royal Chemistry, vide Crolius.

Jo. Heydon's Exhavaraua; or, English Physician
Tutor, in the Astrobolisms of Metals, Rosicrucian
Miraculous Sapbiric Medicines of the Sun and
Moon; the Astrolasmes of Saturn, Jupiter, Mars,
Venus, Mercury, &c. all Harmoniously united, with
his Psonthonphanchia, &c. Lond. 1665, 8.

Jo. Jones his Discourse of the Natural begining of all
growing and living things, Lond. 1574. 4.

— His

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His Bathe of Bathes Ayde, the Antiquitie, commoditie, propertie, use and knowledge thereof, in Diet and Medicines; with the Benefit of the ancient Bathes of Buckston, Lond. 1572, 4.

hior, the Day-dawning or the Morning light of Wisdom, containing the three Principles or Originals of all things, vide Philosophical Epitaph.

Iw. Jordans Discourse of Natural Baths and Mineral Waters, and Original of Fountains, Lond. 1632. 4°.

Edward Kelley's Work of the Philosophers' Stone
vide Th. Brit.

Dr. Lovel's *Compleat Historie of Animals and Minerals*; Being the sum of Ancient and Modern *Galerical & Chymical Authors* concerning Beasts, Birds, Fishes, Serpents, Insects, and Man; and of Earths Metals, Semi-metals, Salts, Sulphurs, and Stones, both Natural and Artificial; With their place, matter, names, kinds, temperature, virtues, use, choise, &c. Oxford, 1661.

- His Compleat Herbal, or the sum of Galenical and Chymical Authors, touching, Trees, Shrubs Plants, Fruits, Flowers, &c. Lond. 1665. 12°

ym. Lullys Philosophical and Chymical Experiments,
with the right and due preparation of both Elixers,
and the perfect way of making the great Stone of Phi-
losophers, as it was truly taught in Paris, and some
time practiced in England by R. Lully, in the time of
King Edward the Third, vide Paracelsus.

A Catalogue of Chymical Books.

Jo. Levens Path-way to health, for Distilling of divers Waters, and making of Oyls, &c. Lond. 1587. 4°
& 1664. 12.

Lathams Spaw in Yorkshire, with some remarkable Cases and Cures effected by it, Lond. 1670. 8°.

— A further account of Latham's Spaw in Yorkshire as it may conduce to publick advantage, Lond. 1672. 8°

A Letter sent by a learned Physician to his friend wherein are detected the manifold Errors used hitherto of the Apothecaries, in preparing their Compositions, as Syrups, Condites, Conserves, Pills, Potions, Electuaries, Lozenges, &c. with a far better manner to preserve and correct the same, Lond. 1586. 8.

A little Book of Secrets for liquifying and using of Gold and Silver, Lond. 8.

> Jo. Bapt. Lambye His Revelation of the secret Spirit, declaring the most concealed secret of Alchimy, Lond. 1623. 8°

> Jo. Lydgate's Secreta Secretorum, or Letter of Alexander the great to Aristotle, vide Theatrum Brit.

> Liber Patris Sapientiae, vide Th. Brit.
The London Distiller, vide French.

Lev. Lemnius His secret miracles of Nature, with Philosophical and prudential Rules for the health of Body and mind of man, fit for those that search into the hidden secrets of Nature, Lond. 1658. fol,

Magnetical Philosophy, 8°

Nicol. Monardus Of the vertues of divers Herbs, Trees, Oyls, Plants, and Stones, with their use in Physick, and a discourse of the Bezoar Stone, of Iron, and the Vertues of Snow, Lond. 1577. 4°

Jo.

A Catalogue of Chymical Books.

- . Maplets Green Forest of Sovereign Vertues, in all
the whole kind of Stones and Metals, Plants, Herbs,
Trees, and Shrubs; of Beasts, Fowls, Fishes, creeping
Worms, and Serpents, Lond. 1567. 8.
- Mr. Merret's View of the frauds and abuses committed
by Apothecaries, in relation to Patients and Physicians,
Lond. 1669. 4°.
- Ich. Majerus His Themis Aurea, or Laws of the Ro-
sie Cross, Lond. 1656. 12°. >
- His Lusus serius, or serious pastime. Lond. 1654. >
- E. 12°.
- the Magistery of W. B. vide Th. Brit. >
- the Mystery of Alchimists, vide Th. Brit. >
- the Marrow of Chymical Physick, or the Practice of
making Chymical Medicines, shewing the order to
draw forth from Vegetables, Minerals and Metals,
their Spirits, Oils, Vinegars, Salts, Extracts or
Tinctures, Essences and Magisteries, Flowers and
Salts, &c. Lond. 1669, 12°.
- en. Nollius His Chymists Key, or Doctrine of Cor-
ruption and Generation, Lond 1657. 8°. & 16°.
- His Hermetical Physick, or the right way to preserve
and restore health, Lond. 12°.
- nt. Neri His Art of Glass, shewing the ways to make
and colour Glass, Pastes, Enamels, Lekes, and other
Curiosities by fire, Lond. 1662. To which is added
an account of the Glass-drops made by the Royal So-
ciety, 1672. 8°.
- h. Nortons Ordinal of Alchimy, vide Th. Brit. >

Hen.

A Catalogue of Chymical Books.

Hen. Oldenbourg Esq; His Collection of the Philosophica Transactions, for several years, 40.

The Method of Chymical Philosophy and Phisick, Lond 1664. 8.

Edw. Mainwaring's Compleat Physitian, wherein are the Characters of the Chymical Emperick, and Chymical Physitian, with the Excellency of Chymical preparations, Lond. 1668. 8.

March. Needham His Medela Medicinae, or Plea for the free profession and a renovation of the Art of Physick, Lond. 1665. 8.

Philosophia Maturata, or the Practick and operative part of the Philosophers Stone, with the way how to make the Mineral Stone, and the Calcination of Metals with the work of St. Dunstan concerning the Philosophers Stone, and the Experiments of Rumelius, and the preparation of Angel. Sala, published by Lan- celet Colson, Lond. 1668. 12°

The Philosophical Epitaph of W. C. Esq; for a memen- to mori on the Philosophers (Tomb) Stone, with three Hieroglyphical Scutcheons, displaying Mi- nerva's and Hermes Birds, and Apollo's Bird of Para- dise in Philosophical Mottoes and Sentences with their Explication, and a discovery of the Liquor Alchahest, Of Salt of Tartar volatized, and other Elixirs, with their differences and proprieties; also a Brief of the Golden Calfe, discovering the rarest miracle in Na- ture, of a strange transmutation of Lead into Gold, made by Dr. Jo. Fred. Helvetius with Figures; like- wise

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wise Jo. Rod. Glauber his *Golden Ass well managed*, and *Midas restored to Reason*, a new Chymical light for comfort of the oppressed, demonstrating Gold to be easily extracted in all places out of Sand, Stones, Gravel or Flints, and the true matter of the Philosophers Stone, to which is added. *Febior the day Dawning, or the Morning Light of Wisdom*, containing the three Principles or Originals of all things whatsoever, discovering the great and many Mysteries in God, Nature, and the Elements, all published by W. C. Esq; Lond. 1673, 8.

— *His Secrets of Alchimy*, Lond. 8,

ur. Theo. Paracelsus *His Treatise of the Cure of French Pox*, with all other Diseases arising and growing thereof, Lond. 1590. 4.

— *His 114. Experiments*, vide Firovant.

— *His Key of Philosophy*, or *The most excellent secrets of Physick and Philosophy*, with the Order of Distillation of Oyls, Gums, Spices, Seeds, Roots, and Herbs, with their perfect Taste, Smell, and Virtues, and how to Calcine, Sublime, and dissolve all manner of Minerals, and how to draw forth their Oyl and Salts, Lond. 1580, & 1633. 8.

— *His Dispensatory* 8.

— *His Archidoxes*, 8.

— *His Chymical Transmutation*, Genealogy and Generation of Metals and Minerals, with the Vertues, and use of Dr. Trig's Water, with the Mumial Treatise of Tentzelius. *The Philosophical and Chymical Experiments of Rym. Lully*, with the right and due preparation of both Elixirs, and the perfect way of making the great Stone of Philosophers, as it was truly

A Catalogue of Chymical Books.

truly taught in Paris, and some time practiced in England, by R. Rully, in the time of King Edward the Third, Lond. 1657. 8.

Paracelsus His wonderful mysteries of the Creation, vid Crolius.

> — His Philosophical and Chymical Treatise of Fire and Salt, 8.

> — Of the Nature of things, 9 Books, 1650. 4°. vid Sendivogius.

> — Of the Supream Mysteries of Nature, of the Spirits of the Planets, occult Philosophy, the Magica, Sympathetical and Antipathetical Cure of Wounds and Diseases, the Mysteries of the Twelve Signs of the Zodiack, Lond. 1656. 8.

> Eug. Philalethes Anthroposophia Theomagica, Lond. 1650. 8.

{ 2 — His Magia Adamica, Lond. 1650. 8.

— His Anima magica abscondita, or a Discourse of the universal Spirit of Nature, Lond. 1650. 8:

> — His Enphrates or Waters of the East, or a Discourse of the secret Fountain, whose Water flows from the Fire, Lond. 1671. 8.

> Eir. Phil. Philalethes, alias Geo. Starkies Marron Ge of Alchimy, being an experimental Treatise of the secret and most hidden mystery of the Philosophers Elixir, Lond. 1654. 8.

Hugh Plats Jewel house of Art and Nature, with divers Chymical Conclusions of the Art of Distillation, &c. Lond. 1594. 4°.

— His Subterraneal Treasure, Lond. 4°.

Jo. Partridges Treasury of hidden secrets, Lond. 1591. 8.

Nic. Prepositas Practice of approved Medicines, precious Waters, &c. Lond. 1588. 4°.

A Catalogue of Chymical Books.

1. Partlisius His new Method of Physick, or a short view of Paracelsus, and Galens Practice of the Nature of Physick and Alchemy, Lond 8.

2. Den, Power's Experimental Philosophy; or new Microscopical, Mercurial, Magnetical, and Subterraneal Experiments, Lond. 1664. 4°

3. Mrn. G. Penotus a Portu Aquitano His exellent works, vide Firovant.

4. Profitable discourse Composed by divers Grocers against the bad Garbelling of Spices used in these days, and against the Combination of the Workmen of that Office, Lond. 4°

Physical Dictionary, or an Interpretation of such crabbed Words and terms of Art, as are derived from Greek and Latine used in Physick, Anatomy, Chyrurgery and Chemistry, 8.

5. Philalethes Lumen de Lurine, Lond. 1651. 8.

— His Forms and Confessions of the fraternity of the Rosie Cross, Lond. 1652. 8.

6. Jacob Poleman Novam Lumen Medicum, Lond. 1662.

7. scarce The black Monck upon the Elixir, vide Theat. Brit.

8. Phædro's Physical & Chymical works to cure most difficult Diseases, with the secrets of Cœlestial Physick, Lond. 1654. 8.

9. Quercitan His true and perfect Spagyrick preparation of Minerals, Animals and Vegetables, with their use, wherunto is added divers secrets of 10. Hester, Lond. 1591. 8.

— His answer to Iacob Aubertus, concerning the Original

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*ginal causes of Metals, set forth by Aubertus against
the Chymists, Lond. 1591. 8.*

— His *Spagyric Antidotary*. vide Firovant.

— His *Practice of Chymical and Hermetical Physick*, for the preservation of health, Lond. 1604. 4

Th. Raynoldes *Declaration of the Vertues, use and excellency of the Oil Imperial*, Lond. 1551. 8.

Io. Rhenodeus *His dispensatory of the natures, properties and vertues of Vegetables, Minerals and Animals, of Galenical and Chymical materials, with a absolute Pharmacopeia*, Lond. fol.

< Lud. Rowzet *Of the Queens Wells, or a Treatise of the Natures and Vertues of Tunbridge-water*, Lond. 1670. & 1671. 8.

3 Th. Robinson *Of the Philosophers Stone*, vide Th. Brit Will. Redmans *Ænigma Philosophicum*, vide Th. Brit Geo. Ripley's *Compound of Alchimy, his vision, his verses on the Emblematical Serowl, his mysterie of the Alchymists. Preface to Medulla, and his short work*, vid Th. Brit.

> Ian. Cunr. Rhumelius *His Experiments*, vide Philo Maturata.

> Florianus Randorff *Of the Philosophers Stone*, vid Treatises.

> Mich. Sendivogius *His new light of Alchimy, taken out of the Fountain of Nature, and manuel Experience together*

A Catalogue of Chymical Books.

together with a Treatise of Sulphur; also Paracelsus his nine Books of the Nature of things, with a Chymical Dictionary explaining hard words in Paracelsus, and others, Lond 1650. 4°

Alex. van Uchten's Secrets of Antimony, in 2 Treatises with Basili, Valentines Salt of Antimony, and its use, Lond. 1670. 8.

Schroders Compleat Chymical dispensatory treating of Metals, Precious Stones, Minerals, Vegetables and Animals, and how rightly to know and use them, Lond. 1669. fol.

— His History of Animals and their use, Lond. 1669. 8.

Tho. Shirleys Philosophical Essay, declaring the probable causes whence Stones are produced in the greater world, with a search into the Origin of all bodies, Lond. 1671. 8.
an. Sennertus His Institutions, wherein are the grounds, of Chymistry. Lond. fol. & 8.

Geo Starkies Natures Explication, and Helmonts vindication, or a full Apology for Chymical Medicaments with a vindication of their Excellencies, against the Galenists, Lond. 1658. 8.

— His Marrow of Chymical Physick, or a Treatise of making Chymical medicines, Lond. 1661. 12°

Jill. Salmons Synopsis Medicinæ, or a Compendium of Astrological, Galenical and Chymical Physick and Philosophy, deducted from the Principles of Hermes and Hippocrates, Lond. 1671. 8.

Jill. Sympsons Hydrologia Chymica, or the Chymical Anatomy of the Scarbrough and other Spaws in Yorkshire, with some observations upon Dr. Witties Treatise of Scarbroughs Spaw, with a Description of the Spaws at Malton and Knarsbrough. with the Original of Springs, Fountains, &c. Lond. 1669. 8.

A Catalogue of Chymical Books.

— His Hydrological Essays, or a vindication of Hydrologia Chymica, being a further discovery of the Scarbrough Spaw, and of the right use therof, with an account of the Atom-works at Whitby, &c. Lond. 1670. 8.

Rob. Sharrock Of the propagation and improvement of Vegetables, by the concurrence of Art and Nature, &c. Lond. 1671. 8.

Simon Sturtevant's Treatise of Metalica.

Secrets for liquifying and using of Gold and Silver, Lond. 1670. 8.
Secrets revealed, or an open entrance to the shut Pallace of the King, containing the greatest Treasure in Chymistry, never so plainly discovered concerning the Philosophers Stone, Lond. 1669. 8.

Secrets and Wonders of the world, Lond. 1587. 4°

The Store-house of Physical and Philosophrical secrets, teaching to distil all manner of Oyls, from Gums, Spices, Seeds, Roots, Herbs, Minerals, &c. Lond. 1633. 4°

Patr. Scots Tillage of light, or a true discovery of the Philosophical Elixir, Lond. 1623. 8.

Angel. Sala's Preparation, vide Philosoph. Maturata.

Io. Sawtre Of the Philosophers Stone, vide Treatises.

Geor. Thomsons Galeno Pale, or a Chymical trial of the Galenists, Lond. 1665. 8.

— His Gag for Johnsons animadversions upon Galenopale, or a scourge for Galen. Lond. 1665. 8.

— His vindication of my Lord Bacon, and an assertion of experit-

A Catalogue of Chymical Books.

- experimental Philosophy, with some observations of true Chymical Science, Lond. 1671. 8.
- His Letter to Dr. Stubs, wherein the Galenical method of Medicaments are proved ineffectual, by experimental demonstrations, Lond. 1672. 4.
- His Apology against the Calumnies of the Gallenists, vide his Book of the Pest Anatomized, Lond. 1666. 8.
- Dr. Trigswater, with its vertues and use, vide Paracelus.
- Thybaults Art of Chymistry, as it is now practiced, Lond. 1668. 8.
- Geo. Tonstal Of the Scorbroughs Spaw Spagyrically Anatomized, 1671. 8.
- And. Tentzelius His Mumial Treatise, vide Paracelsus.
- Will. Turners Treasury of English Baths, and of the Baths of other Countries, Lond. 1587. 4°
- The trae and perfect order to Distill Oyls out of all manner of Spices, Seeds, Roots ana Gums, Lond. 1575. 8.
- Five Treatises Of the Philosophers Stone, two of Alphonsus King of Portugal, one of Iohn Sawtre the Monk, one of Florianus Randorff a German Philosopher, and one by Will. Gratarole, by H P. Lond. 1652. 4°
- Th. Tymmes Philosophical Dialogue, wherein Natures secret Closet is opened, Lond 1612. 4°
- Geo. Thor. His Cheiragogia Heliana, an easie Introduction to the Philosophers Magical Gold, to which is added, Zoroasters Cave, and Jo. Pontanus's Epistle upon the Mineral Fire, Lond. 1659, & 1667. 8.
- Basil. Valentine His last Will and Testament, with two Treatises, one of manual operation, the other of things natural and supernatural, Lond. 1670. 8.
- His

A Catalogue of Chymical Books.

- > — His Triumphant Charriot, of Antimony, Lond. 1656. 8.
7. — Of Natural and Supernatural things, of the first
Tincture, Root and Spirit of metals and minerals,
how the same are conceived, generated, brought forth,
changed and augmented with Rog. Bacons, Tincture
of Antimony, and If. Hollands work of Saturn. Lond.
1671. 8.
— His Salt of Antimony and its use, vide Suchten.

10. Websters Metallographia or History of metals, with the
Signs of Ores, and minerals, before and after digging,
the causes and manner, of their Generations, their kinds,
sorts, and differences, with a description of new metals,
and Semi metals, and other things pertaining to mineral
knowledge, also of Vegetability, of mystical
Chymistry, of the Philosophers Gold and Mercury, of
the Liquor Alkahest, Aurum Porabile, and such like,
Lond. 1671. 4.

Dan. Widdows His Natural Philosophy, or Description of
the world and several Creatures therein, (viz.) of
Angels, Mankind, Heavens, Stars, Planets, the
4 Elements with their order, nature and government,
as also of minerals, Metals, plants, and pretious stones,
with their Colours, Forms and Vertues, Lond. 1631 4.

Tim. Willis His Search of causes of a Theophysical Inve-
stigation of the possibility of Transmuntatory Alchymy,
Lond. 1616. 8.

Rob.

A Catalogue of Chymical Books.

Rob. Witties Pyrologia Mimica, or an answer to Mr.
Sympsons Hydrologia Chymica, Lond. 1669. 8,

— His Scarbroughs Spaw, or a Description of the na-
ture and vertnes of the Spaw at Scarbrough in York-
shire, and of the nature and use, of Sea, Rain, Snow,
Pond, lake, Spring and River-waters, with a discourse
concerning Mineral-water, Lond. 1660. 8.

Will. Williams His occult Physick, or three principles
in Nature Anatomized, by a Philosophical operation
from Experience in three Books of Beasts, Trees, Herbs,
and their Magical and Physical vertues, Lon. 1660. 8.

Veckers Secrets, Lond. fol.

The Yorkshire Spaw, vide French.

oroastres Cave, vide Thor. >

T H E

THE
BOOKSELLER
TO THE
READER.

Courteous Reader,

B E pleased to understand, that some (*small Number*) of these Books in this Catalogue cannot absolutely be called Chymical, but have a very near affinity thereunto, the knowledge of natural Philosophy being an Introduction to supernatural things; nor do I pretend to publish this as an absolute Collection of English Chymical Authors; (distrusting I may have forgotter some of common note) but rather as an Essay to provoke others (better able) to perfect it. Several of these Books I have drawn out of the Catalogues of And. Maunsel, William London, and the Mercurius Librarius; others I have more largely transcribed from the Books themselves, with the Date when Printed and in what Volume, as near as the shortness of my time would permit, having but a few days to Collect it; and therefore I crave excuse for my mistakes, and leave the perfecting thereof to time, and other men's ingenuity, who shall please to take the pains to add what shall come within the verge of their Knowledge or be presented to their view. Vale.

THE
SECOND PART
OF THE

Catalogue of Chymical Books,
which have been written Originally,
or Translated into English.

A LB. Alonso Barba his two Books of the Art
of Metals: in the First is declared the
manner of their Generation, and the con-
comitants of them. In the Second is taught
the common way of refining Silver by
Quick-silver; with some new Rules added for the
better performance of the same: translated out of
Spanish into English, by Edward Earl of Sandwiche.
Lond. 1670 and 1674. 8°.

Elias Ashmole's Fassiculus Chymicus; whereunto is ad-
ded the Arcanum, or the grand secret of Hermetick
Philosophy. Vide D'Espagnet and Dee

Don Alexis of Piedmont his Collection of Secrets, in
four Parts. Lond. 1562. 1568. and 1595: 4°. See
more in the first Part of this Catalogue of Chymical
Books, Printed with the Philosophical Epitaph.

A

Artephius

The Second Part of the Catalogue

- > Artephius his secret Book of the Blessed Stone, called
the Philosophers. Vide Flammel.
- > Ars Notoria, or the Notary Art of Solomon, shewing
the Cabalistical Key of Magical Operations, Divine
Revelations, &c. Lond. 1657. 8°.
- Geo. Actons Letter in Answer to certain Querers and
Objections made by a Learned Galenist, against the
Theory and Practice of Chymical Physick, wherein
the right Method of curing Diseases is demonstrated
the possibility of an Universal Medicine evinced,
and Chymical Physick vindicated. Lond. 1670. 4°.
— His Physical Reflections upon J. Denis his Let-
ter concerning Transfusion of Blood. Lond. 1668. 4°.
- Pet. de Abano his Heptameron or Magical Elements.
Vide Agrippa.
- Arbatel of the Magick of the Ancients. Vide Agrippa.
- Alazónomastix alias H. More. Vide Philalethes.
- > H. Corn. Agrippa his three Books of Occult Philoso-
phy, or of Magick. Lond. 1651. 4°.
— His fourth Book of Occult Philosophy, of Geo-
mancy and Magical Ceremonies ; to which is added
Pet. de Abano his Heptameron or Magical Elements.
Also Geo. Pictorius Villinganus his Isagoge, or an
Introductory Discourse of the Nature of such Spirits
as are exercised in the sublunary bounds ; their ori-
ginal, names, offices, illusions, power, prophesies, mi-
racles, and how they may be expelled and driven a-
way. Likewise Gerh. Cremonensis of Astronomi-
cal Geomancy : and last of all Arbatel of the Ma-
gick of the Ancients, or the spiritual Wisdom of the
Ancients, as well wise men of the people of God, as Ma-
gi of the Gentiles, &c. Lond. 1655. 4°.

Anonimi

Anonymi, Whether the Urim and Thummim were given in the Mount, or perfected by Art ; and that it is of like pure substance with the White and Red Elixirs. Vide Hartlib. >

An Invitation to a free and generous communication of Secrets. Ibid.

The Waterstone of the wise men. Vide Paracelsus. >

A Prognostication of what shall happen to Physitians, Chirurgians, Apothecaries, and their dependents ; with Chymists and Miners. Vide Hartlib.

Rog. Bacons Mirror of Alchimy, or a most excellent and learned discourse of the admirable force and efficacy of Art and Nature ; also the Smaragdine Table of Alchimy, by Hermes Trismegistus ; with a brief Commentary of Hortolanus upon the Smaragdine Table, with the books of the Secrets of Alchimy composed by Galid the son of Jazich, translated out of Heb. Arab. and Lat. into English. Lond. 1597. 4°. — his Discovery of the Miracles of Art, Nature, and Magick. Lond. 1659. 12°. >

— his medicine or tincture of Antimony to preserve health, and cure the leprosie of Metals, to purifie and transmute them into the best Gold. Vide Valentine. Vide I. part.

Edw. Browns Travels, wherein are some Observations on the Gold, Silver, Copper, Quicksilver, Mines, Baths

The Second Part of the Catalogue

- Baths and Mineral-waters in Hungaria, Servia, Bulgaria, Macedonia, Thessaly, Austria, Styria, Carinthia, Carniola and Friuli. Lond. 1673. 4°.
- Batavia's Precipitatum, or East-India Mercury. Vidi Keyser.
- R. Bostocks difference between the Ancient Physick and the Modern. Lond. 1585. 8°. Vide 1. Part.
- Gerh. Boate his Irelands Natural History, &c. and the Springs, Fountains, Brooks, Rivers, Lakes, Metals, Minerals, Free-stones, Marble, Sea-coale, and other subterraneals. Lond. 1652. 8°.
- Tho. Bushels Extract of his late Abridgement of the Lord Chancellor Bacons Philosophical Theory of Mineral prosecutions. Lond. 1660. 4°.
- Noah Biggs his Vanity of the Craft of Physick, discovring the Errors, Ignorance, and Impostures of the Schools in their Purges, Blood-letting, and Medicines of the Shops; with a Motion for Reformation of Physick in a farther persuit of Chymistry proposed to the Parliament of England. Lond. 1651. 4°.
- Jac. Behmen alias Teutonicus Philosophus de signaturarum, or the signature of all things, shewing the sign and signification of the several forms and shape in the Creation, and what the beginning, ruine, and cure of every thing is; it proceeds out of Eternit into Time; and again, out of Time into Eternity and compriseth all Mysteries. Lond. 1651. 4°.
- his three Principles of the Divine Essence of the Eternal, Dark, Light, and temporary World: shewing what the Soul, the Image and the Spirit of the Soul are, &c. how all things have been, now are and shall be at last. Lond. 1651. 4°.

of Chymical Books.

— His threefold life of man, according to the three principles. Lond. 1650. 4°.

— His Aurora, that is the Day-spring, or the dawning of the day in the orient, or morning redness in the rising of the Sun, that is the Root or Mother of Philosophy, Astrology, and Theology, from the true ground; Or a description of Nature as she was originally, how changed creaturely, how she stands at present, and will be at the end. Lond. 1656. 4°.

R. Bunworth's *Hometropia Naturæ*, or the uniformity of Natures motion; a Physical Discourse exhibiting the cures of Diseases by signature, wherein is demonstrated a similitude of substance between Actives and Passives, and all operation of contrariety denied by demonstration of Posson: together with a Tract called Man in Paradise, or a Philosophical Discourse of the Souls Prerogative, &c. Lond. 1655. 12°.

Geo. Bakers Practice of the new and old Physick, being his Jewel of health, or Distillations. London. 1599. 4°.

Dan. Border his Πολυφαρμακον καὶ χυμιστης, or the English unparallel'd Chymical Physician and Chirurgian; shewing the true use of all manner of Plants and Minerals, in which is explained the whole Art and secrecy of Physick and Chirurgery in the extracts of Spirits and Quintessences of Herbs and Minerals, Salts, Oyls, Balms, &c. Lond. 1651. 4°.

Humph. Blundens Method of Chymical Philosophy and Physick, being a brief Introduction to the one, and a true discovery of the other. Lond. 1664. 8°.

Brevis Responsio, being a short Replication in answer to the late Discourse of Dan. Cox and his complies

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*ces; against the Society of Apothecaries, in English
Verse.* Lond. 1669. 4°.

Will. Barlowes *Magnetical Advertisements, or divers
pertinent Observations and approved Experiments
concerning the Nature and Properties of the Load-
stone.* Lond. 1616. 4°.

Will. Boroughs *Discourse of the variation of the Com-
pass or magnetical Needle.* Lond, 1596. 4°.

E. Borlase his *Latham Spaw in Lancashire, with some
remarkable Cases and Cures effected by it.* London.
1670. 8°

Rob. Boyles *Tracts containing new Experiments
touching the relation betwixt Flame and Air, and
about Explosions, with an Hydrostatal Discourse
to the Objections of Dr. Hen. More; with an Ex-
periment about the way of weighing water in wa-
ter of positive or relative Levity of bodies under wa-
ter, of the Airs spring on bodies under water, and
about the differing pressure of heavie Solids and
Fluids.* Lond. 1672. 8°

— His *Essay of the strange subtily, great efficacy,
and determinate nature of Effluviums;* to which are
annexed new Experiments to make Fire and Flame
ponderable; with a Discovery of the perviousness
of Glass. Lond. 1673. 8°

— His *Tracts consisting of Observations about the
saltiness of the Sea; an account of a statical Hydro-
scope, and its uses; Together with an Appendix
about the force of the Airs Moisture; a fragment
about*

*About natural and preternatural state of Bodies, with
a Sceptical Dialogue about the positive and primitive
nature of Gold; with some Experiments there-
upon.* Lond. 1673. & 1674. 8°.

— His Tracts containing suspicions about some hid-
den qualities of the Air; with an Appendix touch-
ing Cœlestial and Aerial Magnets; and some Obser-
vations about the growth of Metals in their Oare
exposed to the Air. Likewise a Paradox of the cause
of Attraction by suction. Also Animadversions upon
Mr. Hobbes's Problemata de Vacuo Boyliano.
Lond. 1674. & 1675. 8°.

— His Physiological Essays touching Experimen-
tal Essays in general; two Essays concerning the
unsuccessfullness of Experiments. Some Specimens
of an attempt to make Chynical Experiments, use-
ful to illustrate the notions of the corpuscular Philo-
sophy; the History of Fluidity and Firmness; and
lastly, of absolute rest in Bodies. Lond. 1669. 4°.

— His Sceptical Chymist or Chymico-Physical
Doubts and Paradoxes touching the Spagyrist's Prin-
ciples, commonly called Hypostatical proposed and de-
fended by the generality of Alchymists. London
1661. 8°.

— His Considerations touching the usefulness of
Experimental Natural Philosophy; the first part of its
usefulness in reference to the mind of man; the se-
cond part of its usefulness to Phyick. Oxford. 1663.
& 1664. 4°.

— Ibidem Tome the Second, or of the second Part
the second Section of its usefulness to the Empire of
man over inferiour Creatures; of the usefulness of

Ma-

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Mathematicks to natural Philosophy ; of the usefulness of Meehanical Disciplines to natural Philosophy, that the good of Mankind may be much increased by the Naturallists insight into Trades ; of doing by Physical knowledge what is wont to require manual skill : and lastly, of mens great Ignorance of the uses of natural things. Oxford 1671. 4°.

— *His New Experiments Physico-Mechanicall touching the Spring of the Air and its effects, with Figures, the second Edition ; with a Defence of the Doctrine touching the spring and weight of the Air, against the Objections of Fran. Lynus ; with an Examen of Mr. Hobbes his Dialogus Physicus de Natura Aeris ; with an Appendix touching Mr. Hobbes's Doctrine of Fluidity and Firmness.* Oxford 1662. 4°.

— *A Continuation of his New Experiments Physico-Mechanical, touching the spring and weight of the Air, and their effects ; whereunto is annexed a short Discourse of the Atmospheres of consistent Bodies, with eight Scheams.* Oxford. 1669. 4°.

— *His Experimental History and Observations of Cold ; to which is added an Examen of Antiperistasis, &c. of Mr. Hobbes his Doctrine of Cold.* Lond. 1665. 8°.

— *His Experiments and Considerations touching Colours, beginning the Experimental History of Colours ; with an account of some Observations about a Diamond that shines in the dark.* London 1664 & 1570. 8°.

— *His Origine of Forms and Qualities, &c. the second*

Of Chymical Books.

second Edition, augmented with some free considerations about subordinate Forms, as they are wont to be maintained by divers Learned Moderns. Oxford 1667. 8°. Vide I. Parte.

Dsw. Crolius his Admonitory Preface, left out of his Basilica Chymica in folio English, but formerly Printed in octavo under the Title of Phylosophy Reformed and Improved. Vide Collius, I. Parte.

Geo. Castles Chymical Galenist: A Treatise wherein the Practice of the Ancients is reconciled to the new Discoveries in the Theory of Physick. London 1667. 8°.

Jo. Childrey's Britannia Baconica, or Natural Rarities of England, Scotland and Wales, according as they are to be found in every Shire, and according to the Precepts of my Lord Bacon; Methodically digested, with Observations, whereby divers secrets in Nature are discovered. Lond. 1661. 8°.

A Conference concerning the Philosophers-stone. Vide Hartlib.

Ant. Colly's Natures Champion, or a more ample Explanation of the Virtue and Use of his Pilulæ Auræ purgantes, whose operation is Hemetick, Purgative, Diaphoretick, Dieureticke, Anodyne, Narcotick, &c. Lond. 1670. 4°.

Jo: Am: Comenius his Natural Philosophy reformed

by
C. R. S.

by

The Second Part of the Catalogue

by Divine Light, or a Synopsis of Physicks; being
a view of the World in general. Lond. 1651. 8°.

Chr. Cattans three Books of Geomancy, whereunto is
annexed Pythagoras his Wheele of Fortune confirm-
ed by Science and Reason. Lond. 1591 & 1608. 4°.

Walth. Charleton. Vide Van Helmont.

Jo. Cotta's short Discovery of the unobserved dangers
of several sores of ignorant and inconsiderate Pra-
ctisers of Physick in England. Lond. 1612. 4°.

— His Ant-Antony, or an Apology manifesting
Dr. Antonies Apologie for Aurum Potabile in true
and equal Ballance of right Reason to be false and
counterfeit. Oxford 1623. 4°.

Pet. Chamberlen's Vindication of publick Artificial
Baths and Bath-Stoves from the Objections and Scan-
dals of some of the Colledge of Physitians, that do
not or will not know the benifit of them to the Pub-
lick. Lond. 1648. 4°.

A small Chymical Dictionary. Vide Heydons Guide
and Sendiuogius.

Arth. Dee's Fassiculus Chymicus, with his Corollary
and Observations, Englished by Esquire Ashmole.
Vide Ashmole.

A Discourse of subterraneal Treasure. Vide Mercuri-
us Centralis.

Edm. Deane's Spadacrene Anglicæ, or the English
Spaw-fountain, being a brief Relation of the acido
and tart Fountain discovered, by Mr. Slingsbey in
the Forest of Knaresborow in the West-riding of
Yorkshire. Lond. 1626. 4°. The

he Distiller of London, compiled and set forth by
the special Licence and Command of the Kings Ma-
jesty for the sole use of the Company of Distillers of
London, and by them to be duly observed and pra-
ised. Lond. 1639. fol. 1667.4° & 1652.8°. Vide
French.

Mr Ken. Digbie's Discourse concerning the Vegetation
of Plants, Lond. 1661. 12°.

— His Discourse touching the Cure of Wounds by
the Powder of Sympathy with Instructions how to
make the said powder whereby many other secrets of
Nature are unfolded. Lond. 1660. 8°.

— His choice and experimented Receipts in Physick,
and Chyrurgery; as also cordial and distilled Waters,
and Spirits, Perfumes, and other curiosities. Lond.
1668. 8°.

Difficiles Nugæ, or Observations touching the Torri-
cellian Experiment, and the various solutions of the
same, touching the Weight and Elasticity of the Air.
Lond. 1674. 8°.

ean D'Espagnet his Encabiridion Physice Restitute, or
Summary of Physicks Recovery, wherein the true
Harmony of Nature is explained, and many errors
of the Ancient Philosophers by Canons and De-
monstrations evidenced and evinced: Translated by
Dr. Joh. Everard. Lond. 1651. 12°.

— His Arcanum, or the grand secret of Hermetick
Philosophy; wherein the secrets of Nature and Art,
concerning the Matter and Manner of making the
Philosophers Composition are orderly and methodi-

The Second Part of the Catalogue

ally manifested. Vide Ashmoles Fassiculus.
An Essay touching the gravitation and nongravitation
of fluid Bodies, and the reason thereof. London
1673. 8°.

Jo. Evans his Universal Medicine, or the vertues of
the Antimonial Cup, collected out of the Experi-
ments and Observations of the most famous, learned,
and best approved Philosophers and Physitians that
have written of that Subject. Lond, 1634. 8°.

An Essay for the Regulation of the Practice of Physick
for the composure of all differences between Physitians
and Apothecaries, &c. Lond. 1673. 4°.

> Nich. Flammel & Artephius; whereunto is added
Jo. Pontanus his Epistle upon the Mineral Fire
Lond. 1624. 12°. Vide 1° Parte..

> Fundamenta Chymica, or a sure Guide into the high
and rare Mysteries of Alchimy, by L. C. 1658. 8°
which is a new Title only put to Lud. Combachius
his Sal, Lumen, and Spiritus Mundi Philosophici
Vide Combachius, 1° Parte.

Alb. Otto Faber his Paradox on de Morbo Gallico,
a Paradox concerning the shameful Disease, for war-
ning to all against deceitful Cures. Lond. 1662. 12°
— His Kindling Sparks in matters of Physick to sa-
tisfie some Physitians, who are of opinion that Spirit
(which they call hot things) do burn and inflam-
the body. Lond. 1668. 4°.

Dan. Foote's Reflections on a Libel, intituled, A Plea
for the Apothecaries, by Jer. Richardson. London
1671. 4°.

Ed. Fentons Secrets and Wonders of Nature con-
taining a Description of sundry strange things seen

of Chymical Books.

- ing monstrous in our eyes and judgement, because we
are not privie to the reasons of them ; with Figures.
Lond. 1569. 4°.

Rob. Fludd's Mosaical Phylosophy, grounded upon the
Essential Truth of Eternal Sapience. London
1659. fol.

Galid the Son of Jazich his secrets of Alchimy. Vide >
in Bacon.

Neh. Grew's Anatomy of Vegetables, with a general
account of Vegetation, with three Figures. Lond.
1671. 8°.

— His Idea of a Phytological History propounded,
together with a Continuation of the Anatomy of Ve-
getables, particularly prosecuted upon Roots, with
seven Figures. Lond. 1673. 8°.

Th. Guidott's Appendix concerning Bathie, wherein
the Antiquity both of the Bathes and City is more
fully discoursed ; with a brief account of the Na-
ture and Virtues of the Hot-waters there. Lond.
1669. 8°. Vide Jordan.

Rob. Godfrey's Various injuries and abuses in Chy-
mical and Galenical Physick, committed both by
Physitians and Apothecaries, detected, &c. Lond.
1574. 8°.

Gerhard Cremonensis of Astronomical Geomancy. Vide
Agrippa.

Jam. Gaffarel his unheard-of Curiosities concerning the
Telestmanical Sculpture of the Persians, the Horo-
scope of the Patriarcks, and the reading of the Stars.
Lond. 1650. 8°.

Hcn.

The Second Part of the Catalogue

Hen. Gellibrand's Discourse Mathematical on the Variation of the magnetical Needle; together with its admirable Diminution lately discovered. London 1635. 4°.

Joh. Bapt. Van Helmont's Delyramenta Catarrii, or the incongruities, impossibilities and absurdities committed under the vulgar opinion of Defluxions; with Dr. Charleton's Paraphrase upon the same. Lond. 1650. 4°.

J. H. his Treatise of the great Antidote of Van Helmont, Paracelsus and Crolius, by them called Elixir Proprietatis, being the greatest Cordial and only Medicine in the World, effectually taking away the seeds of all Diseases; with its preparation, and the way to volatize the Salt of Tartar. London 1667. 4°.

The History of Jewels, and of the principal riches of the East and West; with fair Discoveries conduced to the knowledge of the Universe. Lond. 1671. 8°.

> K. Holland's Vegetal and Animal work. Vide Paracelsus and Firovant.

Humane Industry, or the History of most Manual Arts, deducing the original, progress and Improvement of them; with variety of instances and examples. Lond. 1661. 8°.

Nath. Henshaw's Aerocalenos, or Register for the Air. Dublin 1664. 8°.

> Herines Trismegistus his Smaragdine Table of Alchimy. Vide Bacon and five Treatises 1. parte.

— His

of Chymical Books.

— His Iatromathematica, Physical Mathematicks, or Mathematical Physicks. Vide Williams.

Hortolanus his Commentary upon the Smaragdine Table of Hermes. Vide Bacon.

Rob. Hooke his Micrographia, or some Physiological descriptions of Minute Bodies made by magnifying Glasses; with Observations and Inquiries thereinto. 1665. fol.

Will. Hughes his Treatise of the American Physician of the Roots, Plants, Trees, Shrubs, Fruit, Herbs, &c. growing in the English Plantations in America, &c. whereunto is added a Discourse of the Cacao Nut-tree, and the use of its Fruit, with all the ways of making Chocolate. Lond. 1672. 12°.

Nath. Highmore's History of Generation, examining the several opinions of divers Authors, relating of the manner of Generation, as well in Plants as Animals; with a Discourse of the cure of Wounds by Sympathy, known by the name of Sir Gilbert Talbot's Powder. Lond. 1651. 8°.

Sam. Hartlib his Chymical, Medicinal and Chirurgical Addresses, In nine Treatises, viz. 1. Whether the Urim and Thummim were given in the Mount, or perfected by Art. 2. Sir Geo. Ripley's Epistle to King Edward the Fourth unfoldeed. 3. Gab. Plattes Caveat for Alchymists. 4. A Conference concerning the Phylosophers stone. 5. An Invitation to a free and generous Communication of Secrets and Receipts in Physick. 6. Whether or no each several Disease bath a particular Remedy. 7. A new and easie Method of Chirurgery for the curing of all fresh Wounds, or other hurts. 8. A Discourse about the Essence or Existence

The Second Part of the Catalogue

Existence of Metals by Gerh. Malynes. 9. The new Postillions pretended prophetical Prognostication of what shall happen to Physitians, Chyrurgians, Apothecaries, Alchymists and Miners, Lond. 1655. 8°.

Gid. Harvey's Accomplisht Physician, honest Apothecary and skilful Chirurgian, detecting their necessary connexion and dependence on each other; withall a Discovery of the frauds of the Quacking Empericks, the prescribing Surgeon, and the Practising Apothecary. Lond. 1670. 4°.

Jo. Haydon's Wisemans Crown, or the glory of the Rosic Cross, shewing the wonderful power of Nature; with the full discovery of the true Cœlum Terræ, or first matter of Metals, and their preparation into Elixirs that cure all diseases; with the Regio Lucis, or holy household of Rosic Crucian Philosophers. Lond. 1664. 8°.

— His Hammeguleh Hampaaneah, or Rosic Crucian Crown, the second Book, set with seven Angels, seven Planets, seven Genii, twelve Signs, twelve Ideas, sixteen Figures, and their occult powers upon the seven Metals, and their miraculous Virtues in Medicines; with the perfect and full discovery of the Pantaria and Elixirs of Metals prepared to cure Diseases; whereunto is added Elhauareuna presorio, Regio Lucis & Psonthon. Lond. 1665, 8°.

— Hanipaaneah Hammeguleh, or the Rosic Crucian Crown, the third Book, in which is set down the Angels of the seven Planets, and their occult power upon the seven Metals, and the miraculons Virtues in the Cœlum Terræ, or first Matter of all things; with a full discovery of the Pantaria, and Elixirs of Metals. Lond. 1664. 8°.

— His

Of Chymical Books.

— His English Physitians Guide, or the holy Guide, leading the way to know all things past, present, and to come, to resolve all manner of Questions, cure all Diseases, leading the way to Virtue, Art, and Nature, and to the golden Treasures of Nature by transmutation; with the Rosic Cross uncovered, and the Places, Temples, holy Houses, Castle's, and invisible Mountains of the Brethren discovered and communicated to the World; for the full satisfaction of Philosophers, Alchymists, &c. all in six Books, with a small Chymical Dictionary. Lond. 1662. 8°.

— His Theocimelia, or the Temple of Wisdom in three Parts or Books, Spiritual, Celestial, and Elemental, containing the occult powers of the Angels of Aeromony in the Telesmatical Sculptures of the Persians and Egyptians; the mysterious Virtues of the Characters of the Stars, with the Genii, Ideas and Figures of Geomancy upon the Gamahes, &c. and the knowledge of the Rosic Crucian Physick, and the miraculous Secrets in Nature. London 1664. 8°.

— His Harmony of the World, being a Discourse wherein the Phænomena of Nature are consonantly salved and adapted to inferiour intellects concerning God, Heavens, Angels, Stars, Planets and Earth; the miraculous descensions and ascensions of Spirits, with the Art of preparig Rosic Crucian Medicines; &c. Lond. 1662. 8°.

The Second Part of the Catalogue

Jo. Johnsons *History of the wonderful things in Nature of Heaven, the Elements, Meteors, Minerals, Plants, Birds, Beasts, &c.* Lond. 1657. fol.

Chr. Iruines *Medicina Magnetica, or the rare and wonderful Art of curing by Sympathy laid open in Aphorismes, and proved in Conclusions, Reasons and Experiments.* Lond. 1656. 8°.

Edw. Jorden's *Discourse of Natural Bathes, and Mineral Waters; with the original of Fountains in general, nature and difference of Minerals, examples of Bathes, generation of Minerals and uses of Bathes, &c.* Lond. 1631. 4°, with Eug. Philanders *Quere concerning drinking Bath-waters, resolved; with an Appendix concerning Bathe, and the Antiquity both of the Bathes and City; with the Natures and Virtues of Hot-waters;* by Tho. Guidot. Lond. 1673. 8°.

Jo. Johnston's *History of the constancy of Nature, wherein by comparing the latter Age with the former it is maintained, that the World doth not decay universally, in respect of it self, or the Heavens, Elements, Mixt Bodies, Meteors, Minerals, Plants, Animals, &c* Lond. 1657. 8°.

Jo. Josselyn's *Discovery of New England Rarities in the Birds, Beasts, Fishes, Serpents and Plants of that Country.* Lond. 1672. 8°.

Jan. Keyser his *Batavia's Precipitatum, or East-India Mercury unexpected precipitatum, or the death of all deluded Philosophers and Seekers of the Lapis Philosophorum; with a Concept or Compositio Saturni to make and know the true Mercurium, the Argentum.*

Argentum Vivum; with the knowledge and consent of PP. sent from the Island Java to Amsterdam. Lond. 1673. 4°.

The Key of Phylosophy, the first Part, shewing the order to distil the Oyles of all manner of Gums, Spices, Seeds, Roots and Herbs, with their perfect taste, smell and virtues. Lond. 1575, 1580, & 1633. 8°.
Vide Paracelsu's Secrets, and true Order.

— The Second part containing the ordering and preparing of all Metals, Minerals, Allumes, Salts, and such like for Medicines both inwardly and outwardly, and for divers other uses. Lond. 1596. 8.
Vide Paracelsus and Storehouse.

eo. Kendall's true receipt for the preparation and making of Matthews's Pill. Vide Matthews.

Ex Talionis sive Vindiciae Pharmacopœorum, or a short Reply to Dr. Merrets Book and others, written against the Apothecaries, discovering the frauds and abuses committed by Doctors professing and practising Pharmacy. Lond. 1670. 40.

M's Letter to a Doctor in London concerning the present state of Physick, and the Regulation of the practice of it in this Kingdom, for the advancement of the knowledge of Nature in general. London 1665. 4°.

The Second Part of the Catalogue

- > Mich. Mejerus his *Lusus Serius*, or serious pastime,
being a Philosophical Discourse of the superiority of
the Creatures under man. Lond. 1654. 12°.
- Gerh. Malynes his Philosophical Discourse about the
essence or existence of Metals. Vide Hartlib & Lex
Mercatorium.
- Mercurius Centralis, or a Discourse of subterraneal
Treasures, occasioned by some late discoveries thereof,
in the County of Norfolk, and sent in a Letter to
Dr. Browne. Lond. 1668. 12°.
- > The Marrow of Alchymie, in Two Parts. Vide Eir.
Ph. Philalethes.
- Medecina Magnetica, or curing by Sympathy. Vid
Irvine.
- Rich. Matthews's Unlearned Alchymist his Antidote
or a morefull and ample Explanation of the use, vir
tue and benefit of his Diaphoretick and Diuretic
Pill; together with a precious Pearle in the mid
of a Dunghill, or the preparation of the Oyl of Am
ber, Oyl and Balsom of the Pine-tree; with a uni
versal Purge of Antimony and Scammony, of Crean
or Chriflals of Tartar, with their Correction, Prepa
ration and Uſe, with the preparation of Crocus Mar
ris, Sugar of Sturn, Essence of Venus, Salt of Mars
Sympathetical Powder, &c. Lond. 1660. 8°. A se
cond Edition, with an Appendix, by Geo. Kendall
or a true Receipt of Matthews's Pill, with the exac
manner of preparing and making it. Lond. 1663. 8°
- Chr. Merret of Self-conviction, or an Enumeration of
the Absurdities, Railings, &c. against the Colledg
and Phyſitians in general, &c. As also an Answer to
the rest of Lex Talionis, Lond. 1670. 4°.

of Chymical Books.

— His short Reply to the Postscript, &c. of Hen. Stubbe shewing his many falsities in matters of fact, the impertinencies of his promised Answers to some Physitians that have written against the Apothecaries, his conspiracy with the Apothecaries to defame them. Lond. 1570. 4°.

Manlowes Treatise of Derbyshire Miners. A Poem. 4°. The Method of Chymical Philosophy and Physick. Vide Blunden.

Nic. Monardus of the New-found World. London 1596. 4°. Vide 1. parte.

Edw. Maynwaring his Praxis Medicorum Antiqua & Nova, the ancient and modern practice of Physick examined, stated, and compared; the preparation of Medicines according to the primitive Custome of Princely Physitians asserted and proved, the grand duty of every Physitian, &c. Lond. 1671. 4°.

— His Nova Medendi Ratio, or a short and easie Method of Curing exemplified by a Ternary of Radical Medicines, universal in their respective Classes. Lond. 1666. 4°.

— His Vita Sana & Longa, or the preservation of health, and prolongation of Life, proposed and proved in the due observance of remarkable precautions, and duly practicable Rules relating to body and mind. compendiously abstracted from the Institutions and Laws of Nature. Lond. 1669. 8°.

— His Medicus Absolutus, or compleat Physitian qualified and dignified, the rise and progress of Physick, Historically, Chronologically and Philosophically illustrated, Physitians of different Sects and Judgements charactered and distinguished, &c. London 1668. 8°.

— His

The Second Part of the Catalogue

— His Pharmacopæian Physitians Repository accommodated with Elaborate Medicinal Arcana's, appositively serving to the whole Practice of Physick, for imitation and incitation to the Industrious Professors in this faculty, and the Antient Practice of Physick revived and confirmed. Lond. 1669. 8°.

Chr. Merrets View Re-printed, 1670. 4°. Vide 1. parte.

Gab. Naudæus his History of Magick by way of Apology for all the wise men who have unjustly been reputed Magicians from the Creation to this very Age: London. 1657. 8°.

Hen. Nollius his Hermetical Physick. Lond. 1655. 12°
Vide 1. parte.

Tho. Nicols his Arcula Gemmea, Gemmarius fidelis, Faithful Lapidary, or Cabinet of Jewels discovering the Nature, Virtue and Value of precious stones, with infallible Rules to escape the deceit of such as are adulterate and counterfeit. Lond. 1652, 1653, & 1659. 4°.

Natural Philosophy. Vide Widdows and Comenius.

Rob. Normans New Attractive, containing a Discourse of the Magnes or Loadstone; together with the Declination of the Needle, Lond. 1596. 4°.

A Prognostication of what shall happen to Physitians Chirurgians, Apothecaries, and their dependants, with

with Alchymists and Miners. Vide Hartlib.
Geo. Pictorius Villinganus his Discourse of the Nature of Spirits. Vide Agrippa.

Phil. Aur. Th. Paracelsus his 114 Experiments and Cures, whcreunto is added certain excellent and profitable works of B. G. Penotus; also certain secrets of Isaac Hollandus concerning the Vegetable and Animal work; also the Spagyrick Antidotary for Gun-shot of Joseph Quercitanus, collected by Jo. Hester. Lond. 1596. 4°. Vide Firovant, 1. parte.

Pythagoras his Wheele of Fortune. Vide Cattan.

Jo. Pettus his Fodina Regales, or the History, Laws, and Places of the chief Mines and mineral Works in England and Wales, and the English Pale in Ireland, and also of the Mint and Money; with a Clavis explaining some difficult Words relating to Mines, &c. Lond. 1670. fol.

Ben. G. Penotus his excellent Work. Lond. 1596. 4°. >
Vide Firovant and Paracelsus.

Four Patents granted by King Henry the Sixth to certain Persons, by Authority of Parliament for finding the Philosophers-Stone, to transubstantiate baser Metals into solid real Gold and Silver, to satisfie the Creditors of the King and Kingdom. Vide Prinne's Aurum Reginæ, or Records in the Tower concerning Queen Gold. Lond. 1668. 4°. >

A Profitable Discourse of the Grocers of London, against the Garbel Officers bad garbelling of Spices. London Printed for Tho. Man. 1591. 4°. Vide 1. parte.

Hugh Plattes Jewel-house of Art and Nature, with divers new sorts of Soyle, and divers Chyical conclusions

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sions of the Art of Distillation, &c. Lond. 1653. 4°.

A Paper delivered in, to the Honourable Committee for Baths and Bath-stoves, By Dr. Alston, Dr. Hamens, Dr. Bates, and Dr. Micklethwait, in the name of the President and Colledge of Physitians against Baths and Bath-stoves; with an Answer thereunto by Dr. Chamberlen. Lond. 1648. 4°.

Publick Bathes purged, or a Reply to Dr. Chamberlens Vindication of publick Artificial Bathes from the pretended Objections and Scandals obtruded on them: Printed 1648. 4°.

Ph. Theoph. Paracelsus his Aurora and Treasure of the Philosophers, as also the Water-stone of the wise men, describing the matter of, and manner how to attain the Universal Tincture. Lond. 1659. 12°.

— His Secrets of Physick and Philosophy, &c. London 1633 12°. Vide Paracelsus Key, I. parte, the Key of Philosophy and Store-house.

— His Dispensatory and Chirurgery, containing the choicest of his Physical Remedies. London 1656. 12°.

— His Archidoxes disclosing the genuine way of making Quintessences, Arcanums Magisteries, Elixirs, &c. with his Book of Renovation and Restoration of the Tincture of Philosophers, of the manual Philosophical and Medicinal Stone, of the Virtues of the Members and of the three Principles, with seven Books likewise of the Degrees and Composition of Receipts, and natural things. Lond. 1661. 8°.

Eug. Philalethes alias Thomas Vaughan his Antroposphia Theomagica, or a Discourse of the Nature of man, and his state after death, grounded on his Creator.

Of Chymical Books.

Creators Proto-Chymistry, and verified by a practical examination of Principles in the great World.
Lond. 1650. 8°.

— His Anima Magica abscondita, or a Discourse of the Universal Spirit of Nature, with his strange, abstruse, miraculous ascent and descent. Lond. 1650. 8°.

— His Magia Adamica, or Antiquity of Magick, and the descent thereof from Adam downward proved; whereunto is added a perfect and full Discovery of the true Cœlum Terræ, or the Magicians heavenly Chaos, and first Matter of all things. Lond. 1650. 8°.

— His Euphrates, or Waters of the East. London 1655. 8°. Vide 1. parte.

— His brief Natural History, intermixed with Variety of Philosophical Discourses and Observations (of the Burnings of Mount Ætna;) with Refutations of such vulgar Errours as our modern Authors have omitted. Lond. 1669. 8°.

— His Man-Mouse taken in a Trap, and tortured to death for gnawing the Margins of Eug. Philalethes. Lond. 1650. 8°.

— His Second Wash, or the Moor scoured once more; being a Charitable Cure for the destructions of Alazonomastix. Lond. 1651. 8°.

— His Aula Lucis, or the house of Light, by S. N. the ending Letters of Th. Vaughan 1652. 8°.

— His Lumen de Lumine, or a New Magicall Light discovered and communicated to the World. Lond. 1651. 8.

— His Fama Fraternitatis, of the Fame and Confession of the Fraternity of the Rosic Cross, with a

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Short Declaration of their Physical Work. London
1652. 8°.

> Eir. Philalethes Cosmopolita his Secrets reveall'd, or
open entrance to the Shut Palace of the King; con-
taining the greatest Treasure in Chymistry, never so
plainly discovered concerning the Philosophers
Stone. Lond. 1659. 8°.

> — His unfouldin^z of Sir Geo. Ripleys Epistle to
King Edward the Fourth, being his Key of Philoso-
phy without contradictions, and the substance of
Philosophy by Conclusions. Vide Hartlib.

> Eir. Phil. Philalethes his Marrow of Alchymie, being
an experimental Treatise, discovering the secret and
most hidden Mystery of the Philosophers Etixir, both
Theory and Practice, In two Parts. London 1654.
2 part, 1655. 8°.

Eug. Philanders Quere concerning drinking of Bath
water at Bathe, resolved. London 1673. 8°. Vide
Jorden.

Alaz. Philalethes alias Hen. More his Observations
upon Anthroposophia Theomagica, & Anima
magica abscondita Parrhesia. 1650. 8°.

— His Second Lash, containing a solid and serious
Reply to a very uncivil Answer to certain Observa-
tions upon Arthroposophia Theomagica & Anima
Magica Abscondita. Cambr. 1651. 8°.

Gabr. Plattes Discovery of infinite Treasure hidden
since the worlds beginning, whereto all men are
friendly invited to be sharers with the Discoverer.
Lond. 1639. 4°.

— His Caveat for Alchymists to prevent cheating.
Vide Hartlib.

— His

of Chymical Books.

— His Discovery of Subterraneal Treasure, viz. Of all manner of Mines and Minerals, from the Gold to the Coal, with plain Directions and Rules for the finding of them in all Kingdoms and Countries; and also the Art of Melting, Refining, and Assaying of them plainly declared, and how any ordinary man may try the value of Oares found either by Rule or Accident, &c. Lond. 1639. 4°.

Hugh Plattes Garden of Eden, or an accurate Description of all Flowers and Fruits now growing in England, with particular Rules how to advance their nature and growth, as well in Seeds as Herbs, and the secret ordering of Trees and Plants, 1. part. Lond. 1653; & 1655. 8°. the 2. part 1660. 8°. and all Printed together. Lond. 1674. 8°.

oach. Poleman his Novum Lumen Medicum, wherein the excellent and most necessary Doctrine of the highly-gifted Philosopher Helmont, concerning the great Mystery of the Philosophers Sulphur is fundamentally cleared. Lond. 1662. 8°.

oh. Pontanus his Epistle upon the Mineral Fire. Vide Flammel and Thor, 1. parte.

Physical Dictionary, London 1657. 8°. 1. parte. & Renodæus, 2. parte.

o. B. Porta his Natural Magick in 20 Books; wherein are set forth all the Riches and Delights of the natural Sciences. Lond. 1658 fol.

Seip. du Plessis the Resolver of Curiosities of Nature, useful and pleasant for all. Lond. 1635. 8°.

os. Quercitanus his first Book of the Practice of Chymical Physick; the second Part of this Treatise

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wherein is contained, in some measure, the Practice of Hermetical Phisick. The third Part is concerning the Seals and Impressions of Things by Hermetical Philosophers. Lond. 1605. 4°.

— His Treatise entituled Sclopctarie, wherein is contained the perfect Curation of such Wounds which come by Gun-shot, or by any other Engine of War. Lond. 1590. 4°. Vide Paracelsus, 1. parte.

➤ Sir Geo. Ripley's Compound of Alchymie, or the ancient hidden Art of Alchymie, containing the right and perfectest means to make the Philosophers Stone, Aurum Potabile; with other excellent Experiments.

Lond. 1591. Vide Theatr. Britt. 1. parte.

— His twelve Gates, his Wheel, &c. Vide Theatr. Brit. 1. parte.

— His Epistle unto King Edward the Fourth. Vide Theatr. Brittan. 1. parte.

➤ An Explanation of Ripley's Epistle, by Eir. Philalethes. Vide Hartlib.

A Relation of a wonderful Fountain in Germany near the City Halberstad. Lond. 1646. 4°.

Jer. Richardson's Medice aura teip'sim, or the Apothecaries Plea in some short and modest Animadversions upon Dr. Chr. Merrets View of the Frauds and Abuses of the Apothecaries. Lond. 1671. 4°.

Const. Rodocanaces his Alexicus Spirit of Salt of the World, which vulgarly prepared, is called the Spirit of Salt; or the transcendent Virtue of the true Spirit of Salt, now Philosophically prepared and purified from

of Chymical Books.

from all burtful and corroding Qualities, London
1670. 4°.

Jo. Rouenzon his Treatise of Metallica, for the making
of Iron and other Metals and Materials with Sea-
Coale, Pit-Coale, &c. with a brief Explanation,
Demonstration and Discovery of the Inventions,
Instruments, Engines, Furnaces, &c. with the ma-
terials, things and works to be made by the said
Fewel. Lond. 1673. 4°.

Monsieur Renaudot's Conference concerning the Phi-
losophers Stone. Vide Hartlib. ~~X~~

— His Conference, whether or no each several
Disease bath a particular Cure, and especial Remedy.
Vide Hartlib.

Mark Ridley's short Treatise of Magnetical Bodies and
Motions. Lond. 1613. 4°.

Jo. Renodæus his Dispensatory, with a Physical Dic-
tionary. Lond. 1657. fol. Vide 1. parte.

Tho. Russells Diacatholicon Aureum, or a general pow-
der of Gold, purging all offensive humours in mans
body. Lond. 1602. 4°.

The Store-house of Physical and Philosophical Se-
crets, in two parts. Lond. 1633. 4°. Vide Para-
cellus and Key of Philosophy, 1. parte.

Geo. Starkey's Pyrotechnie asserted and illustrated to be
the surest and safest means for Arts Triumph over
Natures infirmities; being a full and free Discovery
of the Medicinal Mysteries studiously concealed by all
Artists,

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Artists, and onely discoverable by Fire; with an Appendix of the Nature, Preparation and Virtue of the great Arcana. Lond. 1658. 8°.

— His Admirable Efficacy, and almost incredible Virtue of true Oyl which is made of Sulphur Vive set on Fire, and called commonly Oyl of Sulphur per Campanam, to distinguish it from the sophisticate Oyl of Sulphur sold by Druggists and Apothecaries, collected out of Joh. Bapt. van Helmont. London 1660. 8°.

— His brief Examination and Censure of several Medicines of late years extoll'd for Universal Remedies and Arcana's of the highest Preparation, being some of them trivial Toyes, by mistake cryed up for what they are not, others dangerous, virulent venomes, falsely commended for rare wonder-working Mysteries, from which injuries true Chymistry is vindicated, and the disguise pluck't off from counterfeit Artists. Lond. 1664. 8°.

— His Liquor Alchahest, or a Discourse of that Immortal Dissolvent of Paracelsus and Van Helmont, it being one of those two wonders of Art and Nature, which radically dissolves all Animals, Vegetals and Minerals into their principles, without being in the least altered, either in weight or activity after a thousand dissolutions, &c. Lond. 1675. 8°.

M. Stanhope's News out of Yorkshire, or Cures without Care, or a Discourse of the Mineral and Medicinal Waters at Knaresbrough in Yorkshire. Lond. 1627, & 1632. 4°.

Rob. Sharrock's History of the Propagation and Improvement of Vegetables, by the concurrence of Art and

of Chymical Books.
and Nature, usually cultivated in England, and according to Observations made from Experience and Practice. Oxford 1660. 8°.

Secrets of Alchymie. Vide Galid.

Some Papers writ in the Year 1664. in Answer to a Letter concerning the Practice of Physick in England, by Dr. C. T. Lond. 1670. 4°.

Th. Sprats History of the Royal Society of London, for the Improvement of Natural Knowledge. Lond. 1667. 4°.

Sim. Sturtevants Metallica, or Treatise of Metallica; briefly comprehending the Doctrine of divers New Metallical Inventions; but especially how to neale, melt and work all kind of Mettal Oars, Irons and Steels with Sea-Coal, Pit-Coal, Earth-Coal, and Brush-Fewel. Lond. 1612. 4°.

Will. Simpkins Zymologia Physica, or a Brief Physiological Discourse of Fermentation from a new Hypothesis of Acidum and Sulphur, whereby the Phænomena of all natural Hot-Baths, the Generation of Minerals, the production of many Acidulæ or Spaw-waters, the grand appearances of Heat, Fire and Light throughout the triplicity of Natures Domini-ons, &c. with a Discourse of the Sulphur-Bath at Knarsbrough in Yorkshire. Lond. 1675. 8°.

Geo. Tonstall's Scarborough-Spa spagyrically Anatomized; together with a New-years-gift to Dr. Witty. Lond. 1672. 8°. Vide 1. parte.

And;

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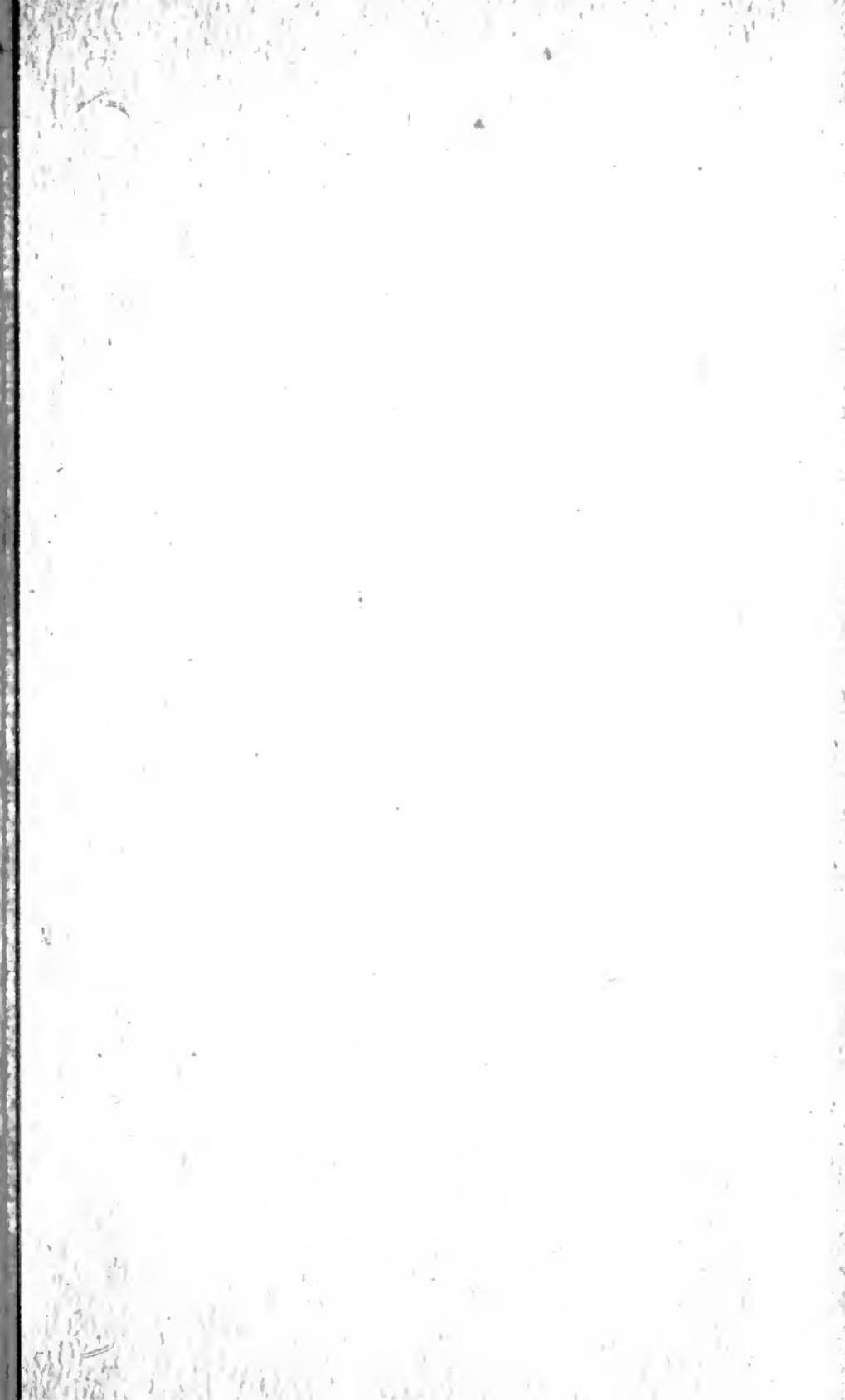
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